THE CHURCHMAN.

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THE CHURCHMAN

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ADDRESS OF THE RIGHT REV. BISHOP BENJAMIN T. ONDERDONK TO THE CONVENTION OF THE DIOCESE OF NEW YORK.

(*Concluded.*)

Changes in the Diocese, other than those above mentioned, are to be noticed as follows:

The Rev. William Allanson has resigned the missionary station at Stillwater and Mechanicsville, Saratoga county, where he is succeeded by the Rev. Reuben Hubbard, and removed to that at Medina, Orleans county.

The Rev. Ethan Allen, Deacon, has been canonically transferred to the Diocese of Massachusetts.

The Rev. Henry Anthon, D. D., has resigned the office of assistant minister of Trinity Church, and become the rector of St. Mark's Church in this city.

The Rev. Amos G. Baldwin has resigned the missionary station at Aurora, Cayuga county, and removed to that at Mayville and Jamestown, Chautauque county.

The Rev. Thomas Breintnall, who, for about nineteen years, faithfully and successfully discharged the duties of rector of Zion Church, in this city, has resigned that station, and removed, by canonical dismission, to the Diocese of Pennsylvania.

He is succeeded by the Rev. William Richmond, who has resigned the rectorship of St. Michael's, St. James', and St. Mary's Churches, where he is succeeded by the Rev. James C. Richmond.

The Rev. John W. Brown, Deacon, has become the minister of St. George's Church, Hallet's Cove, Queen's county, and is also rendering valuable services in aid of the Secretary and General Agent of the Foreign Committee of the Board of Missions.

The Rev. Hilliard Bryant has resigned his appointment under that Board as missionary to Greece.

The Rev. Nathan B. Burgess has resigned the missionary station at Richford, Tioga county, and McLean, Tompkins county, and removed to that at Rome, Oneida county.

The Rev. Richard Bury has resigned the missionary station at Potsdam and Canton, St. Lawrence county.

The Rev. Robert Campbell has become rector of St. Luke's Church, Monticello, Otsego county.

The Rev. Lucius Carter has removed from the missionary station at Danby, Tompkins county, and Candor, Tioga county, to that at Hunt's Hollow, Allegany county; where he succeeds the Rev. Thomas Meachem, who has removed to that of Centrefield, Ontario county.

The Rev. Peter S. Chauncey has resigned the pastoral charge of St. Thomas' Church, Mamaroneck, Westchester county, confining himself to his very useful labors as rector of Christ Church, Rye; being succeeded in Mamaroneck by the Rev. William A. Curtis, who has been canonically transferred to this Diocese from that of Connecticut.

The Rev. Benjamin Dorr has severed his connexion with this Diocese, so long sustained with great usefulness to the Church, and credit to himself, and removed, by canonical dismission, to that of Pennsylvania. In his office as Secretary and General Agent of the Domestic Committee of the Board of Missions, he is succeeded by the Rev. James D. Carder.

The Rev. Edmund Embury has become the missionary at Penn Yan, Yates county.

The Rev. Augustus Fitch has removed, by letter of dismission, to the jurisdiction of the Missionary Bishop for Missouri and Indiana.

The Rev. Alexander Frazer has relinquished his very useful labors as missionary in charge of the Mission Church of the Holy Evangelists, and entered on those—highly important and faithfully discharged by him—of missionary at large, in this city. In which station, it is his province to go among the poor, ascertain their spiritual and temporal condition, and for the amelioration of the former, direct their attention to our mission churches and their Sunday schools, and for that of the latter, be the almoner, with the advantage of his sound judgment and prudent discrimination, of the bounty of the pious and the benevolent. And let me, from a knowledge of his peculiar talent for labor so holy and so important, commend his mission to the liberal support of all good Christian people.

He is succeeded in the charge of the Church of the Holy Evangelists by the Rev. Ezra B. Kellogg, the late missionary at the Third Station, which the City Mission Society has, I am sorry to say, for want of sufficient patronage, been compelled to abandon.

The Rev. Reuben I. Germain, Deacon, has removed, with a letter of dismission, to the Diocese of New Jersey.

The Rev. Joseph D. Gilbert has resigned the missionary station at Big Flats, Chemung county, and become the rector of Zion Church, Palmyra, Wayne county.

The Rev. Henry Gregory has returned to his former charge as rector of Calvary Church, Homer, Cortlandt county, where he succeeds the Rev. Charles Jones, who has become rector of St. Andrew's Church, New Berlin, Chenango county.

The Rev. John Grigg has resigned the rectorship of St. Paul's Church, Eastchester, Westchester county, where, as before stated, he is succeeded by the Rev. Robert Bolton, Deacon.

The Rev. Cicero S. Hawks has resigned the rectorship of Trinity Church, Ulster, Ulster county, and St. Paul's Church, Upper Redhook, Dutchess county, and become the rector of Trinity Church, Buffalo.

He is succeeded at Ulster and Redhook by the Rev. Ravaud Kearney, who has resigned the missionary station at Avon, Livingston county, the duties of which are discharged by the Rev. William P. Page, Deacon, missionary at Geneseo.

The Rev. William Jackson has canonically removed to the Diocese of Kentucky, having resigned the rectorship of St. Stephen's Church, in this city, where he is succeeded by the Rev. Joseph H. Price, he having resigned the rectorship of St. Paul's Church, Albany, and been succeeded by the Rev. William I. Kip, canonically dismissed to this Diocese from that of New Jersey.

The Rev. Samuel R. Johnson has been canonically transferred to the jurisdiction of the Missionary Bishop for Missouri and Indiana.

The Rev. Henry R. Judah, a good and faithful servant of the Lord, has departed this life, leaving the Church to mourn the loss of one who was ever zealous and devoted in his Master's service.

The Rev. Charles Leech and the Rev. Thomas Pyne, originally presbyters of the Church of England, but canonically connected with this Diocese, having returned to their native country, and failed to make to me their canonical reports, I hereby give notice that failure for the coming year to make those reports will be considered by me as evidence that they have resumed their original ecclesiastical connection, and that their names will accordingly be stricken from the list of the clergy of this Diocese.

In consequence of rumors unfavorable to the characters of the Rev. Archibald T. K. McCallum, Deacon, and the Rev. Moses Marcus, I appointed, at their request, agreeably to the canons, a committee in each case respectively of three clergymen and two laymen, to inquire whether there was ground for presentment for trial. I am happy to say that in each case the committee was unanimously of opinion that there was no ground for presentment.

The Rev. John F. Messenger is the rector of the newly-incorporated St. Mary's Church, Brooklyn, and the Rev. William Morris, of the newly-incorporated St. Mark's Church, Williamsburgh, King's county.

The Rev. James D. Nicholson, Deacon, has canonically removed to the Diocese of Maryland.

The Rev. Amos Pardee has resigned the missionary station at Malone, Franklin county.

The Rev. Frederick F. Peake, Deacon, has been transferred to the jurisdiction of the Missionary Bishop for Missouri and Indiana.

The Rev. Henry Peck has resigned the missionary station at Constantia, Oswego county, and become the rector of St. Paul's Church, Paris, Oneida county.

The Rev. Edward Y. Higbee has been canonically transferred from the Diocese of Maryland, and become an assistant minister of Trinity Church, in this city.

The Rev. Robert Shaw, in addition to his office as rector of St. Andrew's Church, Walden, Orange, discharges the duties of that of Christ Church, Marlborough, Ulster county.

The Rev. Eli Wheeler having resigned the rectorship of Zion Church, Little Neck, Queen's county, has removed, by letter of dismission, to the Diocese of Connecticut, and the Rev. Ulysses M. Wheeler, in the same way, to the Diocese of South Carolina.

The Rev. Marshal Whiting has ceased to supply the missionary station at Jamesville, Onondaga county, and now fills that at Onondaga and Geddes, in the same county.

The Rev. George E. Winslow, M. D., now residing in England, where he has received Priests' Orders, not having reported himself according to the canons, I consider, agreeably to notice given in my last conventional address, that his connexion with this Diocese has ceased, and therefore strike his name from the list of its clergy.

The Rev. Amos B. Beach, Deacon, having removed, with a letter of dismission, from the Diocese of Connecticut, has become the missionary at Walton, Delaware county.

The Rev. George Dennison, having canonically removed from the Diocese of Ohio, is the rector of Grace Church, Lockport, Niagara county.

The Rev. C. A. Foster, Deacon, canonically removed from the Diocese of Tennessee, is the minister of Trinity Church, Fishkill, Dutchess county.

The Rev. John Morgen has removed, by letter of dismission, into this diocese from that of Maryland.

The Rev. William Staunton has removed, in the same way, from the Diocese of Massachusetts, and become a presbyter of this diocese.—He is very laboriously and usefully employed as the Agent of our General Sunday School Union.

The Rev. John A. Vaughan, removed in the same way, from the same diocese, into this, is the Secretary and General Agent of the Foreign Committee of the Board of Missions.

The Rev. George S. Porter has been canonically transferred to this diocese from that of New Jersey, and the Rev. Frederick J. Goodwin from that of Massachusetts.

The Rev. Russel Wheeler has resigned the rectorship of Christ Church, Lockport, Niagara county.

On the Christian principle that when one member suffers all the members suffer with it, I deem it my duty to notice the recent decease of the venerable prelate who, with so much credit to himself and usefulness to the people of his charge, presided over our neighboring diocese, the British Diocese of Quebec, the Right Rev. Charles James Stuart, D. D. He was a bishop such as Paul, were he on earth, would approve and own. Between the parts of his diocese and those of our own which are in contact, there exists, I am happy to say, the best of Christian feeling; and their respective pastors maintain that fraternal intercourse which should ever prevail between contiguous portions of the primitive Catholic Church. In his lordship's successor, the Right Rev. G. J. Mountain, D. D., the Church has a prelate eminently qualified to advance its interests in this western hemisphere.

The present number of clergy in this Diocese, is 240, showing an increase since the last Convention, of 15.

Fifteen clergymen have removed from other dioceses into this, and sixteen been transferred from this to others; and three have departed this life.

There are at present in this diocese 55 candidates for orders, viz.

John D. Ogilby, Libertus Van Bokkelen, Henry Lawrence, Frederick A. P. Barnard, William E. Eigenbrodt, George Ogle, James M. Fenn, Samuel Penny, Ebenezer H. Cressey, James Harshaw, William W. Hickox, Isaac Swart, Samuel Cooke, George W. Nichols, Alfred H. Partridge, Tapping R. Chipman, John B. Gallagher, William Walton, Joseph Hunter, Alfred Stubbs, Isaiah De Grasse, Hobart Williams, Andrew Hull, Francis Vinton, George Sayres, George S. Gordon, George W. Fash, Erastus B. Foote, Thomas Towell, William H. Hughes, John Scovil, Ebenezer Williams, Edwin N. Lightner, Jacob B. Morss, John Martin, jun., William Hall, jun., Thomas J. Ruger, William S. Bartlett, Frederick W. J. Pollard, Caleb Clapp, Samuel M. Haskins, Servilius Storking, Josiah Perry, Martin P. Greene, D. Hillhouse Buel, Albert D. Traver, Ralph Hoyt, Francis Edwards, Edward Reed, John G. Barton, George D. Gillespie, Charles Aldis, Jesse A. Spencer, John W. Clark, Stephen Douglass.

Joseph G. Knapp has, at his own request, had his name stricken from the list of candidates for orders.

Asa Griswold not having applied for his first and second examinations within the time specified by the canons, or assigned to me any reasons therefor, has, agreeably to the canons, ceased to be a candidate.

Before closing, my brethren, there is one subject which I desire to bring to your notice. The great principle acted on by the General Convention in the missionary concerns of the Church, of bringing their operations under the immediate supervision and control of the Church, without the intervention of subordinate organizations, might, I am satisfied, be carried into more extensive operation. Might it not be well applied to the missionary and education concerns of our diocese, and to its instrumentality in distributing the Bible, the Book of Common Prayer, and other approved books and tracts? The subject is suggested for your consideration.

And may you, my beloved brethren, in all your deliberations and acts, have the direction and blessing of Almighty God!

BENJAMIN T. ONDERDONK.

New York, October 6, 1837.

EVIDENCES OF CHRISTIANITY—THEIR IMPORTANCE IN A COLLEGE COURSE.

In no portion of Christendom, let us remember, is a provision for such study so imperiously required, either for private virtue or public safety, as in our utilitarian republic. In the old world each rising generation is moulded by that which precedes it, and Christian parents beget Christian children: with us the rising generation claim to be left "*sui juris*," free and untrammeled in all their opinions. Under the more patriarchal governments of the old world, religion is the care of the state, and Christianity is therefore impressively exhibited, as well as authoritatively taught; the result of which is, that the Christian faith becomes early consecrated in the mind by all those associations of outward reverence and ancient usage, which mould the opinions of youth long before the exercise of reason, and are thus, in a great measure, a substitute for that direct religious instruction to which we alone can look. In our country, on the contrary, whether for good or ill, we have no such preventive guards against infidelity—no common mould of national Christianity; no pervading atmosphere of a people's piety; nothing, in short, to forestall or circumscribe that wild license of ignorant and capricious choice in matters of religion, which is so often falsely boasted of as the charter of our religious freedom. It is the language of a philosopher as well as poet,

> He is the freeman, whom the truth makes free,
> And all are slaves beside.

But thus left free to choose, when and where, I would ask, is the truth brought before our rising youth, that they may choose rationally and wisely? Government stands jealously apart from the question of Christian or infidel among its citizens, as if it had no interest in the decision. Our common schools and academies stand apart from it, as if religion were not known and acknowledged to be the corner-stone of a nation's safety. Our colleges in general stand timidly apart from it, as if the youthful mind could grow up to maturity without prejudging that problem. And thus it is, that in the decision of the most vital question to which the mind of man can be called, and one that will be settled by prejudice, if not previously settled by reason, the vagrant mind of our youth is left unguided and unformed—turned adrift into life, a pilotless barque upon a trackless sea, to choose in darkness its own path, and make in ignorance its own chart and to fight or fall, unarmed, before the open attacks of infidelity, or the secret sappings of vice. O gentlemen! it is a perilous contest that, which is thus waged in ignorance between "the inner and the outward man;" and looking merely to its temporal penalty, may well awaken fears for the future destinies of our country. "Tyre of the farther west," is the glowing appeal to us of a living Christian poet—

> "Tyre of the farther west," be thou too warned
> Whose eagle wings thine own green world o'erspread,
> Touching two oceans: wherefore hast thou scorn'd
> Thy father's God, O proud and full of bread?
>
> Why lies the cross unhonor'd on thy ground,
> While in mid air thy stars and arrows flaunt?
> That sheaf of darts, will it not fall unbound,
> Except disrobed of thy vain earthly vaunt,
> Thou bring it to be bless'd, where saints and angels haunt?
>
> * * * * * * *
>
> Oh while thou yet hast room, fair, fruitful land,
> Ere war and want have stain'd thy virgin sod,
> Mark thee a place on high, a glorious stand,
> Whence truth her sign may make o'er forest, lake, and strand.

But to turn our foreboding thoughts from the future, what, I would ask, is the actual result of this system upon our educated citizens? *Sincere* Christians we have many, for the *heart* makes them; but the *well-instructed* Christian, he, I mean, who can render a reason of the faith that is in him, and confute the infidel upon his own ground of philosophy or ill-studied science, is of rare occurrence among the laity of our country. Not only so—the evil were less alarming if such ignorance were not justified; but it is. Theology is, with us, falsely set apart as a purely professional study, and all intermixture in education deprecated of religious with scientific truth. But upon what principle does this unholy separation rest? Why should that knowledge, which equally concerns all, be limited to the acquisitions of a few? Why should not a liberal education bring the question of Christianity, as it does other questions of evidence, to the bar of rational inquiry, in order that, when once examined, approved and received, it may thenceforth be held knowingly, and without doubt or wavering. Why should religion be made to stand aloof from that true philosophy of which it is the head and crown? Why should revelation fear to enter the halls of science, as if knowledge were an enemy instead of an ally? Why should the Christian be taught to tremble at discoveries into the secrets of nature, as if the God of nature was not the same with the God of mercy; as if the works of God's hands could, by any possibility, contradict the revelation of his will? There is something, gentlemen, radically false in a system of education that leads to such opinions. It is, in the truth, the very scheme of the apostate Julian, who forbade Christians the schools of philosophy, in order that he might divorce faith from knowledge, and cast into the lap of ignorance and fanaticism—well knowing that the mind of man can, in the long run, follow no other guide than reason.

To suppose that reason *can* be opposed to revelation, is the very corner-stone of infidelity.—There is, on this point, but one great and eternal principle. All truth is *one*, and, come from what source it may, can never be at variance with itself. As with the rays of solar light, so with those of truth. However bent or reflected, they are traceable back to one centre; however colored, they are still but elements of one primitive, pure beam. With our limited powers of vision, we see truth but in fragments, and to them give the name of varied sciences: but could we, from some loftier stand, take them all in at one comprehensive glance, we should see them to be but parts of one great science—but radii of one circle, of which nature is the circumference, and God the centre.

Now, theology is the study that elevates the thoughts to that higher sphere, traces that connection, and converges those scattered rays, until it brings forth from them, by the alchymy of a true philosophy, spiritual heat and light; directing the one upon man's heart, to inflame it with love and gratitude, and the other upon his path in life, to enlighten, to guide, and to cheer him. Faith, resting on this principle, could have no fears from knowledge, and education, conducted upon it, would leave no room for doubt. The Christian revelation would then become to our instructed youth, like other settled truths, "part and parcel" of their minds,

> "——truths that wake
> To perish never."

and infidelity be to them but one of the manifold errors of ignorance.—*Prof. McVickar.*

From the British Magazine.

CONVOCATION.

Sir,—No thoughtful person would wish either to see convocation restored to full activity at once, or that the Church in England should be permanently deprived of all power of self-regulation. No one would deny, in the abstract, that every church must, for its well-being, have not only an executive, but a judicial and legislative authority existing *somewhere* within her.—Though her great principles and character (when originally right) must remain fixed, yet in the adaptation of these two circumstances, in deciding in "controversies of faith," in pronouncing on any new heresy and providing for any new exigencies, in arranging any unforeseen changes which may have taken place in her property, in ordering her discipline, there will be manifestly occasions, as time goes on, requiring more than her ordinary executive powers. Take the great schism arising in Wesley; in the Romish Church, the energies therein manifested had never been wasted, or employed so as to weaken and divide the Church; why should they not in ours also have been capable of receiving direction? Or, to take our modern desultory efforts for good, our thousand scattered societies, intersecting each other at every step, wasting resources, and jostling one another, why should not these objects have been regulated by the whole Church? Or, again, the whole Church (themselves included) wishes for the restoration of some discipline, (at least among the clergy,) or for a more numerous body of bishops, which should give them the benefit of their more immediate presence, or for some equitable provision whereby the spiritual wants of her great towns might be remedied, and so on. These, and the like cases, occur sufficiently often to cripple and disable any Church which should, for a long continuance, have no means of acting in common, or consulting as a whole, for her common wants. The machine, if well constructed originally, will go on for some time; and its irregularities will come on so slowly, that by an unthoughtful observer they will scarcely be perceived; and then they will increase so gradually, that although every body will see that something is out of place, they will only see that it is relatively a little less regular than it was just before; and then it will be supposed to belong to the nature of the machine; and because people have forgotten when it was otherwise, they will conclude that it must be so; until, at last, the whole becomes so disordered that men turn round and blame the mechanism, and take it to pieces to reconstruct it, and so mar it altogether. Independent of any question whether convocation be the best form of assembling the body of clergy, and without any special partiality for it, it is manifest that, from time to time, some such assemblies are essential to regulate the affairs of the Church "pro re nata."

But then, it is as manifest that, *at present*, the Church is not in a state to legislate; our very wrongs incapacitate us. We have not, for above a century, been allowed the free exercise of our privilege, and now we are cramped and disabled; scarcely half-a-dozen of us have thought upon half of the subjects which might be brought before us, and perhaps scarcely one with that maturity which would make him a fit legislator. It has not been our duty to legislate, and so we have followed out, perhaps, to a certain way, our own notions, but neither with the feeling of responsibility, nor with the precision, nor, perhaps, with the compass necessary, had we to legislate. Why should we? They who have incurred most responsibility, by making their opinions public, still but cast them forth to modify the opinions of others, or to be modified, or as containing principles, but without adverting to details, or that cognizance of them which would be necessary for a legislator. Legislation has not been our province; why should we "leave our own sweetness"—the duties and gifts which God has assigned us—to prepare ourselves for an office which there seemed, a few years past, no prospect that we should ever be called upon to discharge? What had we to do, to "go and be lord over the trees?" It was enough to rough-hew any notions which we thought might hereafter be useful to the Church, leaving them to be shaped, under God's good providence, by subsequent times. But if this be the case with the few, what will be that of the many who would have to act in so large a body as convocation? It is not here as in state legislation, where by legislating a person learns to legislate, and through mistakes perhaps corrects his own views. We have not here to do with the coarse texture of worldly policy, which, if it undergo any injury, may readily be patched up again, which only by accident is right, as far as it admits Christian principles, but which is, in the main, selfish, narrow, and sordid, founded on the assumption of human selfishness, bent on the aggrandizement of a particular nation, with scarcely any principles of even international justice, and none of international benevolence or mutual furtherance. A legislator can hardly leave the best of human policy much worse than he found it; but in legislating for the Church we have "the coat" committed to us, "woven from the top throughout," whole, uniform, all interlaced together, so that we can do no injury to any one part without marring the seemliness of the whole, and when rent, cannot restore it. This is not the place for experiment. Every where we are involved in principles, and principles not of our making, but delivered to us by God. From the lowest subject, the property of the Church, to the highest, the administration of his sacraments, we might perpetually be exposed to carry with us some ill-digested notions of expediency, which, when acted upon by individuals, involve no extensive mischief, and may die with them, but when sanctioned by the Church, commit her, probably, for ever. We risk committing the Church in an hundred ways. How few of us have studied what the real bounds of the authority of a particular Church are! how far she is bound not to change things which have practically, though not formally, had the sanction of the Church universal,—in what way one portion of the Church is allowed to interfere with another; or, to take domestic matters, what are the offices of cathedrals,—whether they in any respect vary from those which they had at their foundation,—to what their present comparative inefficiency is to be attributed,—how they might be restored,—what is the nature of testamentary property,—has the whole of a particular Church the right to redistribute what has been given her in trust for a particular end, even if she thinks she can dispose better of it? or whether any portion of her property which has incidentally changed its character may be remodelled by any but the Church? and so on; and yet in these, and many other ways our Church might involve itself in the sin of promoting schism, contravening the whole Church, or sacrilege, unawares. And they who know what questions have of late been agitated, and might be brought before convocation, will be aware that these are no imaginary cases.

Our wiser course, then, surely, is to prepare ourselves on these subjects; turn our thoughts to them; discuss them among ourselves in our several dioceses; have more communication with each other; mature our own views, and not ask for the power to legislate before we are fit to exercise it, and "go with weapons which we have not proved." The right to legislate for ourselves is so manifest, that it will not be denied us when we all earnestly desire it; but for our good it is probably now denied us, not by politicians who know not what they are doing, but by Him who guideth both us and them. Meantime there are other subjects more immediately pressing, and in which we can act separately, and prepare to act conjointly: such is the disposal of church appointments, which have gradually fallen more and more into the hands of politicians, and been by them more and more used to political ends, in proportion as the secular bribes of places and pensions have been withdrawn from them. Let us begin by the lowest, before we meddle with the highest; let us ask conjointly, in our several dioceses, that individuals be not selected for the cure of our parishes, with reference to the votes which themselves have given on some secular election, or to the parliamentary interests of their friends, but conscientiously, as men who, in being appointed to serve a Church, are being appointed to serve "the spouse and the body of Christ" (Ordinat. Serv.;) let us ask that our intermediate dignitaries, the members of our cathedrals, be appointed for their piety and learning, as in the good times of old, when our Church was, for her godly learning, famed throughout all Christendom; let us prefer these righteous requests to her who is the temporal and to him who is the ruling Head of the Church, and we shall then have men meet for every office, and shall be able to legislate, when legislation shall be needed, soundly and securely. But a hasty legislation, just when we are awakened to the pressure of evils, will be neither sound nor secure.

Be it remembered also, that "convocation" is not the only legitimate mode of legislation for the Church. Some valuable hints on this head are contained in the petition of the archdeaconry of Exeter, which was prepared to be presented to his late majesty, and stopped only by his sudden death. "Diocesan synods," there mentioned, depend not upon the advice of politicians, but upon the will of our respective diocesans. Each visitation is, or may be, such a synod; and if the Church wished to legislate for herself—e. g., on the discipline of the clergy, the holding of pluralities, the residence of the clergy, the stipends of curates, &c.,—it would be necessary but to petition our bishops to concert such measures on these heads as to them, *collectively*, should seem good, and propose them to the adoption of the presbytery and provincial or diocesan synods; and they would become binding upon us; nor need we have the sanction, or the expense, or delays, of courts of law recognised by the state.

There is, however, one office now for convocation to do—although, if the clergy are wise, they should not seek to legislate—and that is, to seek to prevent, what they would themselves abstain from, hasty legislation; to protest against their office being superseded, although they do not at once petition for its restoration. Is a body—the majority of whom are laymen, and they nominees of the ministers of the day—is such a body as this to change the bounds of dioceses or to dissolve them, to annihilate the most ancient bishopric in our islands, to destroy foundations which the piety of our forefathers endowed for specific ends, to take upon them the title and authority of the collective Church, and supersede its legitimate organs? And now, in the very beginning of things, the lay portion of it is unhesitatingly stated to have carried their point against the small fragment of the clergy admitted, and this proportion has been increased, and their dependence on politicians now secured.—This is the beginning, and "what will ye do in the end thereof?" Convocation will ill have done its duty if now, on this its first meeting since this invasion of its rights, it fail to protest against it, to deliver the bishops involved in the unhappy commission from their thraldom, and to demand that the clergy should not be legislated for, or rather against, by a body which have, of necessity, no interest in the Church, and may more frequently have an interest against her; that "no powers, properly belonging to convocation, be confided to any mixed body of laymen and ecclesiastics, and that in every future commission which her majesty may be pleased to issue for objects relating to the Church, a due proportion of the inferior orders of the clergy may be associated with the bishops, as in the commission for inquiring into ecclesiastical revenues;" or that not a portion only, but the whole body of bishops advise thereon.

Convocation has received from its forefathers a suspended, indeed, but an unmutilated right; if the present pass by this occasion, they will betray the Church, bound hand and foot, into the power of the state, to do with her as she will, until her day also shall come, and "she be recompensed according to her deeds, and according to the work of her hands." (Jer. xxv. 14.) But let the convocation be content, for the present, in that which seems her plain duty—to protest, and not seek her own, her own power or authority, but bide her time; "though it tarry, wait for it; because it will surely come, it will not tarry."—We cannot hasten the fitting time, except by rendering ourselves fit for it; and any other, who would hasten?

From the Episcopal Recorder.

RANDOLPH, TENNESSEE.

This place, although quite new and thinly populated, bids fair to become a very interesting and commercial town. It is the shipping port for the greater part of what is termed the western district, and also of the very fertile region immediately opposite, in the State of Arkansas.

It contains at this time about five hundred inhabitants, and possesses one of the best harbors or landing-places on the Mississippi River.—There are ten stores and one steam saw-mill, but very *few mechanical institutions* in the place. Two churches have been recently erected. The Episcopal church is a very neat and convenient edifice, reflecting great credit on the zeal and enterprise of the small congregation for whose use it is intended. It occupies a most beautiful and eligible situation, so that the wayfaring Christian, as he glides rapidly past, in the ten thousand boats which ply on this "father of waters," may catch a hasty view of a modest structure, whose pointed towers and Gothic windows bespeak the worship of God in this distant region.

This church, known as St. Paul's, will be consecrated at the visitation of the Bishop in November. The report of the missionary laboring here is very favorable, and no doubts are entertained, if the contemplated improvements take place, that this will become the most important Episcopal congregation in Western Tennessee. The great *Central Railroad* it is expected will terminate here; and regular lines of steam-packets will then immediately be formed, in order to connect this market with that of New Orleans.

COMMUNICATIONS.

For the Churchman.

The Life of the Rev. Rowland Hill, A. M. By the Rev. Edwin Sydney, A. M. First American Edition. New York: D. Appleton & Co. Stereotyped by Conner & Cooke. 1834. 12 mo. pp. 412.

The subject of this work was no ordinary man, and though we may produce no very extraordinary performance in the review, yet if we do but give any greater extension to the circulation of this memoir, and in any wise render it as a whole more acceptable and useful, our labor will be well performed, and our reward secured.

There is a race of men now upon the stage of life which could not have been brought forward a century ago had these same men then lived—nor could those men who figured at that time be usefully employed now exactly as those were then. Times as they change require different actors, and different measures—measures *circumstantially* different. If we follow the times down from the Reformation in England to the beginning of the 18th century, we shall see distinctly how things in the Church were preparing for the labors and the enterprise of such men as the Wesleys, the Whitefields, and the Hills.

Upon the separation of the Church in England from the communion of Rome, the spirit of the Gospel was infused into the constitution of the Established Church, and its ministry very largely partook of this same spirit. It is true, that some of the bishops and other clergy still retained a strong prejudice in favor of the old hierarchy. These had yielded to the pressure of the times, they had conformed to the decrees of Henry and of Edward, or they had professed this subjection, and even down to the days of Elizabeth, the Church was embarrassed and impeded in her operations by means of these Popish emissaries: but the soundness and purity, and zeal of such men as Latimer, Cranmer, Rogers and Ridley, "settled in the articles and homilies" the great truths of our holy religion; and these truths so "settled," were illustrated in a powerful and effectual ministry. It was this *ministry* that gave life to the Church; Christ was all and in all, as the liturgy and homilies distinctly show, and it was the incorporating of these doctrines—"Christ crucified"—into the public ordinances, it was this, above every thing else, that gave the Church a commanding power, and enabled her to set at defiance her enemies.

This tone of faith, and this strain of preaching gradually declined during the long reign of Queen Elizabeth. Faithful and well qualified clergymen were scarce, and those that were to be found were not sufficiently encouraged by the queen in their evangelical labors. Elizabeth stuck to her supremacy, and whatever had a tendency to promote her state and pomp, she in return patronized and fostered. The hierarchy, the rites and stole of the priesthood, were more to her taste than faithfulness and spirituality in the pastor and preacher: hence by the time of her successor, James, a very diluted ministry had come into favor with the higher powers, but the same had sadly mocked and starved the people. There were some precious and honorable exceptions to this too general character in the clergy, but these exceptions were so few, when compared with the great mass, that a woful declension in the life and spirit of the Church was the inevitable consequence. We are prepared to say, and so is every one at all acquainted with the history of the English establishment, that the unfaithful and worldly doings of the hierarchy gave occasion to the rise and progress of much of the sectarianism with which the nation was distracted and even disgraced for a series of years and times long after the glorious era of the Reformation.

Apart from the great body of wordly men, (a very preponderating part of the nation we fear,) there may be identified three distinct classes of religionists; first, persons attached to the Church from their entire love of forms, rites, ceremonies, and a visible priesthood. These it is to be expected, would cleave to their Church so long as any of her outward stole remained, in which they might enfold themselves, or on which they might hang. A second class, the very antipodes of the former, was made up of those who were perfectly indifferent to all outward forms—to them the "inward and spiritual grace" would be every thing; and there could be no fence drawn around the Church which would enfold them. A very large proportion of this class formed the body of the Puritans and Non-conformists. But there was a third class, of intermediate character, not so formal as the former, nor so spiritual as the latter—a people who were understandingly and affectionately attached to the Church from the view they entertained of her divinely-appointed ministry, her sound and evangelical articles and formularies, and her soul-stirring manner of worship when led and performed by a pious and spiritual ministry. It is more difficult to dispose of these than of either of the two former classes. These have too strong and well-grounded attachments to the Church to become alienated on slight occasions, and yet too much of devotedness to real spiritual godliness to suffer themselves to remain in a Church merely because of her sound constitution, while her offices chiefly were deficient in spiritual character and lean and meagre in all their sacred performances. Many of this class lamented sorely these defections and declensions in the Church, and after waiting, and waiting long, with many prayers for better days, and not seeing them approach, cast in their lot with the Dissenters, among whom, though they found not the Church in her proper form and dress, yet recognising what was after all more valuable—her pure doctrines and a more spiritual discipline, they set themselves down, and in a generation or two became that from choice which they had first become from necessity.

In turning over the writings of the period now before us we presume no one will impute to them any deficiency in talent or power—indeed these writings are mighty in the defence of our common faith: the *giants* of infidelity are *pigmies* in the hands of these potent writers. And some of those subjects which connect with the beauty, and harmony, and efficiency of the gospel scheme are touched with a master's hand.—But in the writings of these self-same men on subjects of a more ordinary and every-day character, in which we should expect much and every thing adapted to the life and experience of Christians in general, we are left to regret that the Gospel is treated in a dry, and cold, and uninteresting manner. Very little is said on the state and condition of man as a sinner—sins and vices are delineated and exposed but the "sinfulness" of human nature is not distinctly set forth—the *exceeding* sinfulness of sin is not sufficiently described as a doctrine of Scripture, and particularly as a doctrine expressed and clearly laid down in the articles. As there is so much lightness and airy indistinctness in the writings of these great men on the subject of man's guilt and corruption, so, as a natural consequence, there is similar want of precision in setting out the office and ministry of Christ as an almighty and infinitely compassionate Saviour. This weakness and indistinctness on gospel subjects pervaded the writings of the clergy generally, as may be seen, if we only look over the works of those eminent men, prelates, dignitaries, heads of divinity houses, and others *mighty in the schools;* nor can it be denied that some of these doctors, not only themselves withheld and kept back much that *would have otherwise been profitable* to the people, but they scandalized, and even persecuted those of their brethren who thought themselves bound, by the knowledge they had in the Scriptures and of the constitutions and standards of the Church, to preach the Gospel fully and freely to a world of sinners. This kind of preaching, however, was very frequently stigmatized as the vilest fanaticism, and all who adhered to such doctrine were warned of the danger to which they were exposed from embracing such pernicious errors.

(*To be continued.*)

For the Churchman.

Mr. Editor,—Will you permit me, through the medium of your paper, to call the attention of students of the Bible to Mr. Roy's "Complete Hebrew and English Critical and Pronouncing Dictionary," which has just made its appearance from the University Press, (according to the title-page,) in the portly form of a handsomely-printed folio. The author institutes a comparison between his work and those of other lexicographers, sufficiently favorable at least to his own performance, whether equitable to those of his predecessors may be confidently left to the judgment of scholars. Among various claims of superiority advanced in his introduction, that of being "exact and literal," and also "more correct and complete in the definitions," than "every other work of the kind," is very particularly stated. It is not my intention to write a formal review of Mr. Roy's "Dictionary:" for this I have neither time nor inclination. Inasmuch, however, as I feel a deep interest in Hebrew learning, and am satisfied, even from a very cursory examination of this book, that a fundamental knowledge of this ancient and most important language is not likely to be advanced by it, a sense of duty compels me to trouble you with a brief communication. I am not willing to let the public, either here or in Europe, suppose that this dictionary is received as good authority by all Hebrew students in America, notwithstanding the ample and most respectable "recommendations" under the patronage of which it is ushered into the world.

In order to be as brief as possible, I shall confine myself almost exclusively to the first column of the first page. I presume that as much accuracy, at least, may reasonably be expected to be found in the commencement of the work as elsewhere; and it is on this supposition chiefly that I form my opinion.

The dictionary begins thus:—

"*Aleph*. The first, the head, the original, a chief, prince, leader, captain, teacher, instructor." Every signification here given is wrong. The word is never used in any of these meanings.—Another term, somewhat similar, and from the same root, and which he afterward gives in its proper place, (*Alluph*,) is employed in some of them. The meanings attached to the very first word afford a comment on the claim above stated. Some of these meanings are also repeated under the root *A-laph*, with seven references, not one of which prove any such signification. Indeed some of these references do not contain the word, but the one just mentioned.

The author proceeds: "A servile letter, used in forming irregular verbs." I will not say that the writer attached no intelligible meaning to these words, but I profess myself unable to elicit any at all supported by fact. *Aleph* is not used in forming irregular verbs any more than regular. If he means aleph in verbs, which are technically called Pe Aleph and Lamed Meph, then he is wrong; for in such cases the Aleph is not servile, but radical. "When affixed it serves as a paragogic. When prefixed it forms the first person, common, singular, future." Affixed or prefixed to what? The uninformed would naturally conclude, from so loose a way of representing the facts, that this letter when appended to a word is always paragogic, and that when prefixed it always forms the first person future. The circumstances should have been more distinctly stated. "As a numeral, it stands for 1, or 1000." It does stand for 1, but when it indicates 1000, it requires two dots above it.

So much for the "exactness and correctness" of the work, as shown in the first article. Its "completeness" and consequently "superior advantage over every other work of the kind," and especially over that of Gesenius, will appear in a true light by comparing the accurate and scholar-like article covering the first page of the German philologist's lexicon with the seven lines and a half of the dictionary of "W. L. Roy, Professor of Oriental Languages in New York," which contains almost as many errors as statements. (N. B. I beg it to be observed, that I am no advocate of the rationalism or neology of Gesenius. I speak of his work simply as philological and indicative of scholarship and accuracy; and that, because Mr. Roy has himself suggested the comparison.)

In the next article an error occurs of 44 for 45. This is merely typographical; and yet it is unfortunate that the very first reference in the book should be erroneous.

Passing over the third article, the reader's attention is directed to the fourth. "*A-a-min.* Job iv. 18." The reader would expect to find the same word in this place of Job, namely, the first person, whereas he meets with the third.—The translation given in the latter clause of the article ("and his messengers (ministers of the sanctuary) he shall regard (consider) as fools,") is not grammatical. Moreover, as an exegetical paraphrase, most probably it does not give the correct meaning, and the author advances nothing in defence of it but his ipse dixit. The reference to Isa. xlii. 19, only proves that the word rendered in our translation "angels" is sometimes employed in the sense of messengers, which nobody doubts, That this is its meaning in the place of Job, we have no proof but Mr. Roy's word.

"*A-a-mitz-chem.* Fut. Piail, Job xvi. 5. dag. drop. because gemin.;" that is, I suppose the dagesh is dropped on account of the two alephs. See the list of abbreviations. Now, according to the punctuation of the word here given, it is Hiphil. In the printed text it is Piel, and consequently the mem has a dagesh. The dictionary exhibits, therefore, three errors in three letters. The points under the first and second letters ought to change places, and the third ought to have a dagesh. If we were to suppose that these are errors of the press, we must also suppose great want of care. But all of them cannot be errors of the press; for, although in the printed text the dagesh is not omitted, yet the dictionary not only omits it, but attempts to account for the omission.

Next article: "*E-e-soph* Mich. iv. 6; 2 Kings v. 11." In the first of these references the word is o-sepha, which, without the paragogic He, would be o-seph, the ordinary form of Pe Meph verbs, in the first person sing. fut. of kal; and in the second reference, the verb is in the third person. Where is the illustration of the form of the first person with which the article begins? As the remaining half line is unintelligible, I pass it over.

The next article but one is a further illustration of the accuracy and correctness of the work before us.

"*A-a-rich.* First common sing. fut. Hiphil. Deut. xvii. 20." In the first place, the punctuation is wrong: the points under the Alephs *ought to* be transposed. In the second, the word referred to is not the first person, but the third. If it should be said that the author did not intend to refer to passages which contained the same person, then the question may be asked, Why does he give the first person rather than the root?

The next article also contains significations which the word never has. But as a notice of them would lead me into the second column, I shall not trouble you with any remarks. What has been said relates to about one quarter of a page!!

When I began to prepare this communication, I did not intend to go beyond the first column; but it afterwards occurred to me that it might be well to look at some important word, in order to see what light the author would throw on some point which might be considered as dark and difficult, I therefore selected the word Shiloh, and give you the result.

In its proper place, we have the word thus illustrated:—"Derived probably from *shi*," (it ought to be *shai*,) "a free gift offering or sacrifice." (The last words I suppose are exegetical, part of that "*original* and useful (!) information," which we learn from the introduction is peculiar to the work;) "and *lava*, to unite, join together, as Jews and Gentiles. See *shalah*, and Ephes. ii 16." In the view of the author such is the derivation and composition of the term.—Why, then, does he refer his readers to another word, which, if it be the root of the one under consideration, effectually shows that the derivation just given is wrong? The word Shiloh cannot be derived from both the sources. But on turning to this word I am referred again to a third root. "For Shiloh see *shalach*." Under this word the author says us follows:—"From this root, no doubt, we have Shiloh, a very peculiar title of the Messiah, which denotes *the divine messenger, ambassador*, or *he that is sent of* God, i. e. to redeem the world. See John iii. 16; Gen. xlix. 10." Here he tells us that the word is, "*no doubt*," derived from this root. We had been informed before that it was "*probably*" derived from two words. I leave it to the author to reconcile the *undoubted* derivation with the *probable*. Respecting the former, however, I ask, Would any one believe it possible that the only authority for the derivation in favor of which the author so confidently decides is the *supposition of a different reading* which may have formerly existed, a *supposition* founded chiefly on the Vulgate version, and contradicted by all other important ancient authority.

This is a specimen of the book, of which one of the recommendations given by a professed "examiner" of it, states, that it "*is superior in* EVERY RESPECT *to any work of the kind ever published!!*" It is impossible not to call to mind the proverb, "Physician, heal thyself."

T. H. S.

For the Churchman.

HISTORY OF GRACE CHURCH, JAMAICA, L. I.

The Society for the Propagation of the Gospel in Foreign Parts, chartered in England June 16, 1701, before proceeding generally to appoint local missionaries in the British provinces of America, resolved to send a travelling missionary to traverse the country. For this purpose they selected the Rev. George Keith, who had formerly resided in Pennsylvania, and had been a leading member of the Society of Friends, allowing him a salary of 200*l.* a year. He set sail from England, April 28, 1702, in company with Patrick Gordon, missionary for Long Island, and arrived at Boston June 11th. The Rev. John Talbot, chaplain of the ship, offering to go with him as his associate in his travels, was accepted by him as such; and the society confirmed the arrangement, and allowed him a salary of 60*l.* a year. Mr. Keith and Mr. Talbot travelled over and preached in all the governments belonging to the crown of Great Britain, between North Carolina and Piscataway River in New England, preaching commonly twice on the Sundays as well as during the week. In the course of this journey he visited Flushing, and obtruded his services upon the Friends in their own meeting-house, contrary to their wishes and remonstrances; a procedure very improper, and not likely to be attended with success—and so it proved.

Rev. Patrick Gordon, A. D. 1702.

The Rev. Patrick Gordon was sent by the Society for the Propagation of the Gospel as a missionary to Long Island. He arrived at Boston, June 11, 1702, and proceeded to Jamaica, where he was to labor as a clergyman.—Colonel Morris wrote of him to the society, that his "abilities, sobriety, and prudence had gained him the good opinion of every body acquainted with him, both of the Church and Dissenters;" and he gave great hopes that a good progress would be made in this mission. But he died soon, and was buried in Jamaica. His salary was a "competent allowance of 50*l.* per annum, or more, if the society should think fit." In the report of the Society, February 4, 1703, is as follows: "There is provision in Queen's county, Nassau Island, 120*l.* for two between them. Assistance received from the society, to Mr. Patrick Gordon, rector of Queen's county, 50*l.* per annum, since deceased."

He was succeeded by the Rev. William Urquhart. Jamaica was inhabited chiefly by Independents who came from New England.—Mr. Urquhart is named as "very diligent in his mission, and well respected by all the members of the Church." In the Report of the Society, February 16, 1705, is as follows; "There is provision in Queen's county on Nassau Island, for two ministers, 120*l.* for the two between them. In Queen's county and Suffolk are two Church of England congregations, many Independents, some Quakers, and Libertines. Assistance received from the Society to Mr. Wm. Urquhart at Jamaica, maintained by the subscription of the Yorkshire clergy, 50*l.* per annum, and 15*l.* for books." It was the rule to "allow every missionary on his going abroad ten pounds worth of books for a library, if there be not such a library already in the place to which he is appointed. (A part of this library is in the vestry-room of Grace Church, Jamaica, at this date, 1836.) It is added in the Report, that a minister is needed for New Town in Queen's county, where there is a church built. In the Report for 1706, Mr. Urquhart is again mentioned as the incumbent at Jamaica at a salary of 50*l.*, and the Lord Bishop of London reported that her majesty, of her princely grace and favor, had been pleased through his Lordship's hands to allow for each of the five churches in the Government of New York, viz., Hempstead and Jamaica in Long Island, Westchester, Rye, and Staten Island, a large Church Bible, Common Prayer-book, and Book of Homilies; as also a pulpit cloth, communion-table cloth, silver chalice, and paten.—And Lord Cornbury is pleased to say, that as to the ministers settled at New York, Jamaica, &c., he must do them the justice to say, that they have behaved themselves with great zeal, exemplary piety, and unwearied diligence in the discharge of their duty in their several parishes, in which his Lordship hopes the Church will by their diligence be increased more and more every day; to which eulogium Colonel Heathcot also adds his approving testimony. Mr. Urquhart died in about two years.

The Rev. Thomas Poyer was sent to Jamaica in 1709. He had a long and dangerous voyage from England, and at last was shipwrecked with his family on the coast of America, above 100 miles distant from his parish. He got there, and was, by the governor's order, inducted into that church. But the Independents had got possession of the parsonage-house, and would not surrender it. This occasioned long feuds and divisions in the parish between the Church party and them. At last, after a long broil and tedious course of law for above seven years, Mr. Poyer was put in possession of the house. This perverseness of the Independents very much hindered the success of the mission. However, Mr. Poyer was very diligent in his duty; he had a large cure, three towns, Jamaica, New Town, and Flushing, and he spared no charge or labor in serving them. The members of the Church of England wrote very respectfully of him to the Society, in these words: "Notwithstanding the perverse behavior of our enemies, we can with joy say, our Church here hath increased considerably, both in the number of hearers and of communicants, by the singular care, pains, and industry of our present laborious minister, Mr. Poyer, who, notwithstanding the many difficulties he hath struggled with, hath never been in the least wanting in the due execution of his ministerial function; but, rather, on the contrary, strained himself beyond his strength in travelling through the parish, and often to the prejudice of his health; which is notorious to all the inhabitants." The communicants are between 80 and 90; and nine grown persons have been baptized within three years space." (From David Humphrey's Historical Account of the Society, published London 1830.)

Extracts from Proceedings of the Society annually published, London.

Feb. 1712-13.—A memorial was sent from the American clergy, with relation to a disputed induction of the Rev. Thomas Poyer, a missionary to the Church at Jamaica, in Long Island. It must not here be omitted, that the Society's vigilance, moderation, and estate, have been employed in a proper measure for settling that affair, upon the success of which, without entering into a detail of particulars improper for an abstract, it is the declared sense of the Society, that not only the welfare, but even the very being of all the churches in the province of New York seemed to depend. And this was done, by ordering him who brought it, his arrears with a gratuity; by coming to a resolution that the clergy who made it, deserved the favor, encouragement, and protection of the Society; by ordering a letter of thanks to his Excellency, Governor Hunter, for his readiness to support Mr. Poyer in all legal methods of relief, together with his civilities to all the missionaries; who were ordered in another letter not to fail of that respect and duty owing to his Excellency; and lastly, that a petition had been presented to the queen, that her injunctions to the governors for the time being, relating to appeals, might be altered or enlarged, with respect to the value, in such cases as might respect the Church. To which petition her majesty answered, "that in cases where the Church is immediately concerned, as in the case at Jamaica, liberty be given to the clergy to appeal from the inferior courts to the governor and the council only, without limitation of any sum, and that as well in this as in other like cases, liberty be given to the clergy to appeal from the governor and council to her majesty and her privy council, without limitation as aforesaid." Thanks were given to the Right Hon. the Earl of Clarendon for his great care and pains in this difficult affair, thus happily accommodated.

Proceedings of the Society, 1714 and 1715.

Mr. Poyer, minister of Jamaica, L. I., finds the number of communicants doubled since he came thither, and has gained over some of the Independents and Quakers to the Established communion, by the word preached amongst them, as well as to his own congregation. An order was granted to him for all the expenses he shall be at in recovering his salary by due course of law, in the shortest and speediest manner it can be effected.

(*To be continued.*)

THE CHURCHMAN.

SATURDAY, NOVEMBER 18, 1837.

NOTICE

Is hereby given, that Mr. R. P. Williams has been duly authorized to solicit subscriptions to "*The Churchman*," in the city of New York.

A Form of Prayer and Thanksgiving; to be used in the Diocese of New York on days of Thanksgiving appointed by the civil authority.

In conformity with the 47th Canon of the General Convention of the Protestant Episcopal Church in the United States of America, of 1832, empowering the Bishop of each Diocese to "compose forms of Prayer or Thanksgiving for extraordinary occasions, and transmit them to each Clergyman within his Diocese, whose duty it shall be to use such forms in his Church, on such occasions;" I do hereby set forth the following Form of Prayer and Thanksgiving, to be used in the congregations of the Protestant Episcopal Church in the State of New York, on any day recommended by the civil authority, as a day of public Thanksgiving and Praise to Almighty God; unless some other form should be by me specially set forth.

Benjamin T. Onderdonk,
Bishop of the Protestant Episcopal Church in the State of New York.

New York, November 22, 1837.

A FORM OF PRAYER AND THANKSGIVING.

¶ The service shall be the same as that prescribed by the Church, in the "Form of Prayer and Thanksgiving to Almighty God, for the fruits of the earth, and all the other blessings of his merciful Providence, to be used yearly, on the first Thursday in November, or on such other day as shall be appointed by the civil authority;" except that the *tenth Selection of Psalms* shall be used at Morning Prayer; and in addition to the *Thanksgiving* appointed in said service, to be used after the General Thanksgiving, shall be said, at Morning and Evening Prayer, the following:

O God, who art the blessed and only Potentate, the King of kings, and Lord of lords; the Almighty Ruler of nations; we adore and magnify thy glorious name for all the great things which thou hast done for us. We render thee thanks for the goodly heritage which thou hast given us; for the civil and religious privileges which we enjoy; and for the multiplied manifestations of thy favor toward us. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence of thy almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, the blessings of peace; restore them to nations deprived of them; and secure them to all the people of the earth. May the kingdom of the Prince of Peace come; and reigning in the hearts and lives of men, unite them in holy fellowship; that so their only strife may be, who shall show forth, with most humble and holy fervor, the praises of him who hath loved them, and made them kings and priests unto God. We implore thy blessing on all in legislative, judicial, and executive authority, that they may have grace, wisdom, and understanding, so to discharge their duties as the most effectually to promote thy glory, the interests of true religion and virtue, and the peace, good order, and welfare of this state and nation. Continue, O Lord, to prosper our institutions for the promotion of sound learning, the diffusion of virtuous education, and the advancement of Christian truth, and of the purity and prosperity of thy Church; change, we beseech thee, every evil heart of unbelief; and shed the quickening influences of thy Holy Spirit on all the people of this land. Save us from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to irreligion and vice; lest we provoke thee, in just judgment, to visit our offences with a rod, and our sins with scourges. And while thy unmerited goodness to us, O God of our salvation, leads us to repentance, may we offer ourselves, our souls, and bodies a living sacrifice to thee, who hast preserved and redeemed us, through Jesus Christ our Lord; and on whose merits and mediation alone we humbly rely for the forgiveness of our sins, and the acceptance of our services; and who liveth and reigneth with the Father and the Holy Ghost, ever one God, world without end. Amen.

¶ After the collect for the day, in the communion service, the following.

O Almighty God, who hast never failed those who put their trust in thee, and dost honor the people who honor thee; imprint on our hearts, we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy consists in our acknowledgment of thy sovereign and gracious Providence, and in humble and holy submission to the Gospel of thy Son Jesus Christ: to whom all power is given in heaven and in earth, and who is one with the Father and the Holy Ghost, in the eternal Godhead, our Mediator and Redeemer. Amen.

¶ At evening prayer the same order shall apply with regard to the introductory sentences as is set forth for morning prayer in the form of "prayer and thanksgiving" aforesaid; the *ninth selection of Psalms* shall be used; and the *first lesson* shall be Deut. x. 12, and the *second lesson* Romans xii.; and the *collects* for the day as in the morning.

Considerations on the Eastern Diocese. By a Presbyter of the Diocese of Massachusetts. Boston: Dutton & Wentworth, Printers.

At the last meeting of the Convention of the Eastern Diocese, Bishop Griswold intimated to the Convention his desire to have assistance in his arduous duties, and a committee to whom the subject was referred, voted in favor of acceding to his wishes. The report was accepted and a vote in favor of appointing an assistant bishop passed the House. But the further resolution which was offered, *viz.* that the assistant bishop should be chosen by the Convention of the Eastern Diocese, gave rise to considerable discussion. Dr. Wainwright avowed himself entirely opposed to the measure, as inconsistent with the constitution and polity of the Church. The proposed measure, we need not say in what manner nor on what grounds, was defeated, and the Convention adjourned without electing an assistant.

Since then we believe nothing of importance has transpired until the publication of the pamphlet, the title of which heads the present article. The writer of this pamphlet proposes the following questions:—1. "What is the Eastern Diocese? 2. Has its existence been recognised by the Church in General Convention assembled? 3. What power can it lawfully exercise? 4. What control has it over the doings of the respective states of which it is composed?"—These questions he discusses with great ability, and arrives on each one to a distinct and, in our judgment, satisfactory conclusion.

In reply to the first question the author shows conclusively that the Eastern Diocese is an *associated* not a *consolidated* diocese. In other words, it is an association of several different and independent dioceses, formed for a specific and limited purpose, viz. the choice of *a bishop*. The association was formed at a time when the several dioceses which compose it had less than the canonical number of presbyters to entitle them separately to the choice of a bishop. They therefore united for the simple purpose of choosing a bishop. They had no further power, and they neither did nor could, when thus associated, form a diocese with its constitutions and canons binding on the association. The consequence is, the association must be dissolved on the demise of the present bishop. The association was formed under the sanction of the General Convention, and with the provision that no one of the dioceses could withdraw from the association without the consent of that body. Hence it follows that any of the dioceses may at any time withdraw from the association with the consent of the present bishop and the approbation of the General Convention.

In this view it appears that the Eastern Diocese is not a diocese in the proper canonical sense of the word, but that the appellation has been given to the association merely as a term of convenience.

In reply to the second question, Whether the existence of the Eastern Diocese has ever been recognised by the Church in General Convention? the author allows that it has been recognised in the sense which we have just mentioned, but he contends that it has *never* been recognised in the sense in which the states have been recognised by the general constitution of the Church. "If," he asks, "the Eastern Diocese has been recognised by the General Convention, where is its representation to that body? Every diocese is entitled to such a representation by the constitution. The Eastern Diocese either has none, or if the states of which it is composed are to be regarded merely as sections of the diocese, then it has four times the representation of any other diocese, each state sending to the General Convention its full quota of four clerical and four lay deputies."

The third question, "What power can the Eastern Diocese lawfully exercise?" is in effect already answered by the conclusions to which the author has arrived in considering the former questions. The association was a temporary expedient for a specific purpose, and must be instantly and completely dissolved at the death of the bishop. The Eastern Diocese could not, therefore, at this moment choose a bishop, were its present incumbent removed, without the express agreement of each one of the respective states to enter into a new compact. Much less, argues the author, can it choose an assistant bishop. Besides, it is provided by canon that the assistant bishop "shall in all cases succeed the bishop in case of surviving him."—But if an assistant bishop of the Eastern Diocese were chosen, to what would he succeed—the so-termed diocese becoming extinct?

But how then shall the bishop be relieved? To effect this object the author proposes that one, or more, or all of the associated dioceses, having each the canonical number of presbyters and parishes, should choose their assistant bishops to succeed respectively to said dioceses upon the death of the bishop. The objections which have been made to this plan he briefly considers and removes.

The answer to the last question "What control has the Convention of the Eastern Diocese over the doings of the respective states of which it is composed?" may be readily anticipated. It has no control in law. But is any member of the association authorized, in honor and equity, to withdraw from the association without the free and full consent of all the parties concerned? Certainly not, says the writer, under ordinary circumstances. Circumstances, however, in his opinion, may exist which would justify one of the members in withdrawing, even in opposition to its associates. But the expediency and propriety of such a course must be determined by the Church in General Convention.

Such is a brief and imperfect outline of a production which appears to us impregnable in its main positions, and which, at all events, is written with an ability that reflects credit on the author and should secure for him the respectful attention of the Church.

Qu est-ce qu'n Protestant? Discours prononce a Geneve, le dimanche avant le jubile, et publie a l'occasion de "Deux mots de paix aux ministres Protestants de Lyon." Par M. Martin Faschoud, Pastor du consistoire de l'eglise Reformee de Lyon. Lyon: Laurent, Libraire, Place St. Pierre. Geneve: Chebruliez, Libraire. 1836.

From the preface to this discourse it appears that the Protestant churches and pastors at Geneva had been the object of a violent attack from the Roman Catholics, in a small publication bearing the deceptive title of "Two Words of Peace." "Your religion," says this angry philippic, "is a body without a soul, an empty appearance of Christianity destitute of reality. It is the mystery of iniquity, the seed of rebellion, the tree of death. The ardor with which some Protestant sects advocate doctrines evidently impious and absurd has inspired other Protestants with a secret disgust for all doctrinal religion whatever. By retrenching what seemed to them superstitions, by perpetually simplifying and following their reason, they have ended with destroying the very foundation of Christianity. Ministers! Apostles of the Reformation!" continues this inflammatory appeal, "behold the abyss to which your doctrine has conducted you! Behold the strange confusion of ideas and of diverse creeds, the scorn and total oblivion of the truth which the Eternal has revealed to man from the commencement of the world!" In a still more turgid strain the author of this rhapsody proceeds to assure the Genevese that their people, and still more their pastors, who have violated the band of Christian union, and abandoned the Church (of Rome) have reformed themselves out of the Scriptures, out of truth, out of life, and become a herd of Jews and apostates, (assemblie empestee d'apostats, synagogue de nouveaux juifs) and he very complacently adds, that when Protestantism is arrived at this state, its destiny is accomplished.

Now this is not much worse than what we have seen in some of our religious papers on this side of the Atlantic respecting the state of the Protestant Churches in France and Geneva. We have no adequate means of ascertaining the truth in the case: the accounts that we see are too strongly tinctured with religious enthusiasm to be relied on for accuracy. We have thererore felt the more pleasure in receiving a copy of the discourse, the title of which is prefixed to this article, and doubt not that our readers will be gratified with an analysis of it, and a translation of some of the more striking passages.

M. Paschoud takes as his text Gal. v. 13, "Ye have been called unto liberty;" and thus, with equal taste and good sense, introduces his subject.

"My brethren,—I propose to discourse to you of Protestantism. It is not necessary, I suppose, to justify the choice of the subject, although it is one which is rarely introduced into our evangelical pulpits. If it were, I would point you to the attacks which have been made against our communion, and renewed in our days with a virulence which the interests of peace and truth require should be repelled. I would point you to the imperfect and contracted views of Protestantism which prevail in despite of the numerous apologies which have been written in its favor, and which demand of those who regard its present dignity and its future progress, an attempt to render its essential principles more known and better appreciated. I would point, in fine, to the intrinsic importance of the subject, which awakens so many recollections, inspires so many hopes, and is pregnant with such immense results, that it cannot fail, I think, to possess a profound interest for every Christian, for every Protestant, and for every lover of truth."

It is also proper to premise, that M. Paschoud shows himself to have no sympathy with the more bigoted class of Protestants in their exclusion of the Roman Catholics from the pale of a common Christianity. He desires not, as he assures his audience, to disparage or assail a communion which he respects for its adherence to the essentials of the Christian faith, but simply aims to answer the plain but important question, "What is it to be a Protestant?"

In order to answer this question, it is indispensable, says the author, "to revert to the origin of Protestantism."

The *truth*, the *light*, and the *life* had appeared bodily in Judea, and were shown full of *grace* and *majesty* in the person of Jesus Christ, who appeared to enlighten and to save the nations. As long as he sojourned on earth, and even long after his ascension into heaven, the purity of his doctrine found docile hearts, and the sanctity of his life fervent imitators.—In process of time, however, the truth was insensibly surrounded with errors, the light with darkness, and the life with corruption: and, to complete these evils, this corruption, these errors, this darkness were sustained, not to say consecrated, by those very persons who ought to have dissipated them, and who used their immense power only to impose with authority from Rome to the ends of the earth, belief and submission. In vain were protestations made from time to time against this tyrannical subjugation of minds and hearts: complaints were stifled by excommunications and punishments. Thus ages passed away. But at length the light consumed the 'bushel' that covered it. Instead of the instructions of man a desire was awakened to learn the instructions of God. These, it was known, were contained in the Bible. Here men found doctrines directly the reverse of those which had been imposed by human authority. They therefore rejected the latter and embraced the former, and thus separated from the Church in which they had hitherto lived, and formed a religious community which placed the foundation of its faith in the word of God. Immediately a change of worship was effected, new temples arose, and pastors were instituted, who furnished the people with purer instruction and example. And as the chief of the empire, excited by the chief of the Church, with a view to uphold the tottering authority of a corrupt religion, had interdicted any sort of innovation, whether in doctrine, discipline, or worship, the courageous Christians, who felt the necessity and had already commenced the work of reform, answered this tyrannical decree by a solemn *protestation*, and thus restored Christianity to her empire, and conscience to her rights. The authors of this protestation thenceforward bore the name of Protestants.

Such is a condensed statement of the facts which M. Paschoud adduces as preliminary to his answer to the question, "What is it to be a Protestant?" Before we follow him farther, we wish to lay before the reader one sentence which we omitted in its proper place, in order to direct to it particular attention. They who deny any of the essential doctrines of Christianity are not apt to recognise the Bible as the standard of faith. On this point, however, it is gratifying to find M. Paschoud neither obscure nor evasive. Speaking with warm approbation of the Reformers, he says,—"They regarded the Bible as the illustrious depository of divine revelation; they made it the object of their labors, the centre of their meditations, the only rule of their faith, the sole interpreter of itself: and denying all other authority than its, every other doctrine than those which it taught, every other interpretation of these doctrines than that which it gave, they found in the Bible the word of God," &c.

From the above historical sketch of its origin M. Paschoud deduces three constituent principles, which he regards as essentially distinctive of Protestantism.

First,—"*The liberty reserved to every Christian to examine Christianity for himself, following those lights which he has received, and without the recognition of any superior power which has been divinely established to examine them in his place.* It is in virtue of this principle, that the first Protestants devoted themselves with invincible ardor to the study of the sacred books, and that in the interpretation of them they used their own conscience and their own reason instead of submitting to a conscience and a reason which were not their own.

The second is,—*The liberty reserved to every Christian to adopt or reject such or such belief according as he does or does not find it revealed in the Scriptures, acknowledging no other judge on earth of this adoption or rejection than his conscience or his reason.* It is in virtue of this principle that the first Protestants adopted certain documents which the Church of Rome did not adopt, or adopted but in part, and that they rejected others which the Church of Rome embraced and regarded as fundamental.

The third is,—*The liberty reserved to every Christian to unite himself to those who have the same belief, in order to express their common belief by uniform rites and usages.* It is in virtue of this principle that the first Protestants withdrew from a worship which was no longer in harmony with their sentiments, and adopted a form more suited to the simplicity of their faith.

The liberty of examination, liberty of belief, liberty of worship behold the constituent principles of Protestantism, principles so connected and dependent that if we grant the first, *the liberty of examination*, it is necessary to grant the liberty of belief, which results from it; and if we grant *the liberty of belief*, it is necessary to grant *the liberty of worship*, which is its expression, and which is as indispensable to it as it is indispensable to our thoughts that they should have words or signs for their manifestation."

Having unfolded these principles, M. Paschoud is prepared to answer the question which he had proposed. "The Protestant," he says, "is a Christian who admits in Christianity the liberty of examination, the liberty of belief, and the liberty of worship."

An attention to this definition, the author thinks, will enable the Protestant to repel the unjust and injurious accusations to which he is sometimes exposed. Thus some impute to Protestantism an absolute liberty, independent of Christianity and of all religion. But with such a liberty, the author remarks, he has no concern. He is not treating of the natural right which a man possesses to admit a particular religion, or to admit none. He does not deny the right: on the contrary, he concedes it as sacred and inalienable, and to be exercised by every individual on his responsibility to God. But in a discourse on Protestantism the discussion of such a right is out of place, because Protestantism itself is Christianity, and therefore the liberty which it advocates is not a natural liberty, which brooks no restraints, but a Christian liberty, which moves within the limits which the Gospel allows.—"We are treating," are his words, "of Protestantism which always has been, and has never ceased to be, a *Christian communion* and a *Christian worship;* of Protestantism, beyond the sphere of which they will always be who do not own a subjection to the Gospel: of Protestantism which is totally misunderstood and insulted by those who confound it with the admission of absolute religious liberty. Tell us not, then," he eloquently continues, "enemies of Protestantism, that Protestantism is no religion; that it is rather a negation of all religion, and a stepping-stone (*un acheminement*) to atheism. While you read engraven on our temples, in imperishable characters, Christian religion, the Church of Christ, tell us not that we are the mere abettors of the right of inquiry and religious liberty! In the prejudices of your ignorance, or in the transports of your passion, tell us not that Protestant, deist, skeptic, infidel, and even atheist are terms nearly synonymous. Because Protestants have refused to submit to the word of man, say not that they are unwilling to submit to the word of God. Because they have rejected Christianity, such as an usurped authority had imposed on them, say not that they reject Christianity such as Jesus Christ designed to establish. Because they are not of Paul, or Apollos, or Cephas, nor yet of Leo X., nor Sextus V., deny not that they are the disciples of the only Son of God.—Protestants! among whom there have been, and still are found so many who have consecrated their learning, talents, labors, and their whole life to the study, meditation, and practice of the religion of Jesus! Protestants! who have counted the greatest sacrifices as nothing, and who still make them every day that they may send abroad the Gospel and extend the kingdom of Christ! Protestants! who confess that this is life eternal, to know the only true God and Jesus Christ, whom he has sent! Protestants! who desire none other than Jesus Christ as the refuge, the model, the guide, the friend, the eternal Saviour of their souls!"

We are not disposed to criticise M. Paschoud's definition of a Protestant. If a Roman Catholic at Philadelphia lays claim to the same liberty, and thinks that the definition will suit him as well as Protestant, he is welcome to take it, and to persuade his brethren at Naples, if he can, to act out its spirit. We have merely translated these passages with a view, as far as they serve, to give a transcript of the habits of thinking and feeling which distinguish the Protestant clergy of France: presuming that their own writings are a safer guide than the author of "*Deux Mots de Paix*" among Romanists, or Monsieur de Felice among Protestants.

The Token and Atlantic Souvenir. A Christmas and New Year's Present for 1838. Edited by S. G. GOODRICH.

This is a beautiful volume. In point of type, paper, and printing, it will bear a comparison greatly in its favor with the handsomest English Annuals. In its whole execution it is a credit to American arts. The designs and engravings are few, but most of them are choice. The frontispiece, the Expected Canoe, and the Token, drawn by Chapman and engraved by Gallaudet, Andrews, and Jewett, we do not think much of, either in point of design or engraving. But the young American on the Alps, painted by Healy, is an exquisite thing—a perfect gem, and well worth three times the price of the book. It is beautiful as a picture—so sweet is the expression and so perfect and graceful is the drawing; and Cushman has made a delightful engraving of it. The English scenery painted by Brown and engraved by Smillie, is another delicious engraving. It is a snatch of beautiful English landscape; the drawing and engraving both excellent. The Last of the Tribe, painted by Brown and engraved by Ellis, and the Fairies in America, painted by Chapman and engraved by Smillie, are choice bits of landscape, which to our taste would have been better without the figure in the foreground of each. The Only Daughter, by the late Stewart Newton, as a picture, is not equal to the engraving of Andrews, which is a fine specimen of strong lines and deep shading, and bears a good comparison with some of the best old engravings.

The letter-press—both prose and poetical—is all very respectable, and some of the pieces are very fine. We have not room to notice the pieces very particularly. It may be enough to say that among the contributors we find the names of nearly all our popular writers and favorites of the public. We commend this Annual to the favor of our readers. H.

Systematic Catalogue of Books in the collection of the Mercantile Library Association, Clinton Hall. New York: Harper & Brothers. 1837. 8vo. pp. 312.

It is with much pleasure that we notice this very valuable institution. A want of literary employment and amusement is to all persons dangerous; but to none more so than those young men who are engaged in commerce; amidst the alluring enticements it presents, and the hankering after excitement which it engenders, this will, in one way or another, be indulged; and if it lead not to the improvement of the mind, most assuredly will it lead to its ruin and debasement. After a day of labor and hard employment, the mental powers must be enlivened; and should books not be made use of, degrading pleasures will be resorted to But those who at present are the mercantile clerks of this city will, in a few short years, be the merchants of the country. On them its dearest interests will depend; and it is their influence and example which must either raise or degrade the society in which their lot may be cast. It is therefore of the utmost importance that their intellectual powers should be cultivated, and a taste for letters be nourished, that it may stem the torrent of selfishness, and too great love of wealth, which is so apt to spring up in a trading community. This society was constituted in the year 1820, and the library opened with 700 volumes; but it was not till 1823 that it attained the more permanent form of a corporate body. The present number of its members may be stated at 3,500, and the library contains upwards of 14,500 volumes of valuable and standard works: thus ranking high in the literary history of our country. There is a reading-room, thoroughly supplied with American and foreign periodicals, attached; and courses of lectures are annually delivered during the winter months.

The present volume is a sort of *catalogue raisonne*, and reflects great credit on the compiler of it. The works are well arranged under general heads; many of them accompanied with critical remarks, which show a good knowledge of bibliography and general literature; and at the end of each department is a summary of the principal works which have ever been published on that branch of learning. It is thus adapted, not only to answer as a catalogue of a particular library, but to direct the student, to that most difficult of all labors, the choice of the works to be perused on any given subject.

The mechanical part is executed in the general good style of the publishers; and it is adorned with a well-drawn lithographic view of the building.

We can only recommend the institution to the notice of all that class of society for whose benefit it is intended; and heartily wish it the success which it so well deserves. T.

The Stuyvesant Institute, Broadway.

On Saturday evening, the 5th November, the new building of the Stuyvesant Institute was opened with a lecture, delivered to a very large and intelligent audience by Mr. Samuel Ward, jun. It being, we understand, the first time that this gentleman has appeared before the public, he deserves much credit for his well-written essay, and the able manner in which he delivered it. As this is intended to be a literary, and scientific institution, the subject was judiciously made choice of,—the rise of science in this country, and its connection with and dependence on Europe. The style was polished, not unfrequently rising to the purest eloquence; and the illustrations, in general, were apposite and appropriate. There was, however, one circumstance in which the present writer could not but differ in opinion from the lecturer. In showing in what manner the United States are indebted to Europe for their progress in science, Mr. Ward ascribed their advancement altogether to France and Germany; and "damning with faint praise," he passed over the whole of Great Britain in a short and neatly-turned sentence.

To the two former countries he attributed all our knowledge; gave a luminous sketch of their literary institutions; but scarcely mentioned that land which has the honor of being the mother and patron of the highest branches, of not only theoretical but also practical science, and the birth-place of a Bacon and a Davy. To us, personally, it matters little from what country we derive our information, if we do but possess it; but in this instance truth itself is perverted and in danger. It is a fact well known to all conversant with scientific pursuits, that not only do we owe to England the greater part of those discoveries which are turned to practical purposes—the only true end of science—but also most of our theoretical knowledge. As in the other branches of learning our minds are formed on her models, and it is her books which are every where used and met with. Indeed we derive most of our knowledge of the progress of continental science through the English press. Of the natural sciences, to which Mr. Ward particularly referred, Geology is that which is the most successfully pursued in this country. And it is to the geological societies, not only of the larger cities, but of most of the smaller towns of Great Britain that this science owes what it does yet possess. Comparatively, France has done little; for neither did it originate, nor has it the furthest extended this valuable knowledge. He appeared to be ignorant of the vast number of scientific and literary institutions spread over England, (the smallest towns being, in general, possessed of more than one;) and of the great and valuable mass of information which is thus annually collected, and published in local '*Transactions*,' or transmitted to the *Savans* of London. He appeared entirely to have forgotten the valuable and well-arranged museums, botanical and zoological gardens, and rich private collections which every where attract the inquisitive stranger.

That the contrary is the case in France and Germany, to a very great extent, is notorious to every one acquainted with these countries.

After the lecture the audience visited the different rooms, which were thrown open on the occasion, and dispersed apparently well pleased. N.

A HAPPY TURN.—The Republican Banner (Nashville, Tennessee,) speaks of the agreeable surprise experienced by the audience who attended a concert given by Mr. Nash at the Masonic Hall of that city. Between the parts, the Rev. Mr. Wheat—the same, we believe, who preached the sermon before the Convention of the Diocese of Tennessee—rose and remarked that his performance was not in the bills, because neither Mr. Nash nor any one else had been apprized of it, and that he was paradoxically *in* concert, *without* concert. He assured the audience, however, that he was about to surpass Mr. Nash's boasted "chorus of ten instruments," for he would perform upon as many as there were persons in the audience—at least two hundred. His instruments, also, were to be the most highly wrought and powerful upon earth, viz. generous and compassionate hearts; and, like the famous Paganini, he should play only on one string. "There is one word," said Mr. Wheat, "which but to pass these lips shall cause that cord to vibrate in every heart, and that word is—ORPHAN." Then, by way of a "minor passage," Mr. Wheat briefly touched on the condition of the orphan, and in conclusion proposed that the company should not break up without adopting measures for founding an orphan asylum. The plan was instantly acceded to; a committee was appointed and an effective plan of operations unanimously adopted. It is not often, we believe, that an orator has given a happier turn to an occasion.

REV. M. MARCUS.—We feel it to be no more than an act of justice, to direct the attention of our readers to the portion of the bishop's address, published in our paper of to-day, in which he announces the result of an inquiry, instituted by a duly authorized committee into the truth of public rumors unfavorable to the character of the Rev. M. Marcus. This committee consisted of three clergymen and two laymen: the Rev. Dr. Berrian acted as president, and the report, which was drawn up by the Rev. Dr. Hawks, was, that the committee found no ground of presentment.—Since that time we have seen a letter dated at the Palace of Peterborough, and written by the direction of the Bishop of Peterborough—(Dr. Marsh himself being incapacitated from writing in person by the infirmities of age)—certifying to the good standing of Mr. Marcus, up to the time of his ecclesiastical disconnexion from the Diocese of Peterborough, which was about three months before his arrival in this country. Under these circumstances, we think that all sound rules of social intercourse would be violated unless Mr. Marcus were relieved from obloquy and restored to the confidence of the Church and the public.

USE OF CHURCHES.—It affords us much gratification to see that the excellent note accompanying the address of our Bishop has been copied with expressions of approbation into several of our Church periodicals.—One, and not the least able of these journals, introduces the note with the following prefatory remarks:—"The following most judicious, forcible, and timely remarks, were made by Bishop Onderdonk of New York, in his address to the recent Convention of that Diocese. It is high time that the evil which he complains of and denounces should be put an end to. It is a shameful profanation of God's house, to allow it to be used for any secular or unholy purposes whatever. We have known political meetings to be held in places of worship. Recently, even at the very capital of our country, a place of worship was used for a public conference with the Indian chiefs by the officers of the government. We are happy to say it was not an Episcopal church. But even some of our own churches have been prostituted to purposes as far as possible from those contemplated in their erection."

We regret to learn that whilst so many of the clergy are suffering from one and the same disease, the medical profession has not been wholly exempt from its influence. Dr. Lacombe, the personal friend, we believe, of the Rev. Ant. Verren, the rector of the Church du Saint Esprit, and for some time past an efficient vestryman of that church, is compelled, on account of ill health, to relinquish an extensive practice, and to bid adieu to a numerous circle of warmly attached friends. We hope however, to hear of Dr. L's speedy recovery, and trust, that with the restoration of his health his influence will be accorded to the church in whatever sphere Providence may be pleased to cast his future lot.

THE PROTESTANT EPISCOPALIAN.—We perceive from an announcement in the last number of this journal, that it is to be discontinued with the December number of the present year. We are sorry for it. We have ever regarded the Protestant Episcopalian as a most able and useful ally, and an honor to the diocese in which it is published. It has furnished a large amount of original matter which has done much to form the opinions, and influence the minds of the reflecting portion of the Church. The practical tendency of its pages has been excellent. The pressure of the times is assigned as the reason for its discontinuance.

CORRECTION.—In the last Churchman an error occurred (through the inadvertence of the printer) in acknowledging the amount of a collection in Grace Church, Boston, for the General Protestant Episcopal Sunday School Union. The copy was correctly written $28 90, but was reported as $8 90. In the present number, under the head of "acknowledgments," the error is corrected.

CLERICAL CHANGES.—The Rev. John Grigg having removed, with a letter of dismission, from this diocese to that of Vermont, and the Rev. Richard Bury, in the same way, to that of Michigan, and each having been received, they have changed accordingly their canonical residence.

TO CORRESPONDENTS.—"B." "I. C." and "C. S. A." are received.

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese.—Twenty-fifth Sunday after Trinity, November 12, in St. Paul's Church, Eastchester, Westchester county, admitted the Rev. Robert Bolton, deacon, the minister of the parish, to Priests' Orders. Morning prayer was read by the Rev. James Milnor, D. D., rector of St. George's Church, New York, assisted by the Rev. Lawson Carter, rector of Trinity Church, New Rochelle, who read the lessons; and who also presented the candidate; and the sermon preached by the Bishop. The Rev. Samuel Haskell, of New Rochelle, was also present, and assisted in the laying on of hands.

In the afternoon confirmed 6 in the same church.

CONFIRMATIONS IN NEW YORK AND BROOKLYN.—Bishop Onderdonk proposes holding the annual confirmations in New York and Brooklyn, for the ensuing season, as follows:—

Advent Sunday, December 3, St. Peter's Church, *Brooklyn*.

Third Sunday in Advent, December 17, Grace Church, *New York*.

Sunday after Christmas, December 31, St. Philip's Church.

Second Sunday after Epiphany, January 14, All Saints' Church.

Fourth Sunday after Epiphany, January 28, the Church of the Nativity.

Septuagesima Sunday, February 11, St. Mary's Church, *Brooklyn*.

Quinquagesima Sunday, February 25, St. Bartholomew's Church, *New York*.

Second Sunday in Lent, March 11, Calvary Church.

Fourth Sunday in Lent, March 25, St. Timothy's Church.

First Sunday after Easter, April 22, the Church of the Messiah.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn*.

From the British Magazine.

A new church, to be built by public subscription, will be immediately commenced at Handsworth. The Earl of Dartmouth has consented to lay the first stone on Monday week. *Worcester Journal.*

Church Pastoral Aid Society.—A public meeting was held at the Town Hall, Ipswich, on the 7th of September, with the view of explaining the object and operations of this society, and also of forming an efficient auxiliary association, similar to those which have been already formed at many of the leading provincial towns. The Council-chamber was filled, and a very numerous body of the clergy present enrolled their names as annual subscribers. *Suffolk Chronicle.*

The first anniversary meeting of the Bristol Auxiliary Church Pastoral-Aid Society was held on the 22d of August in the Great Room, Princes-street. P. F. Aiken, Esq., in the chair, supported by the leading clergy of the Diocese, and numerous respectable gentlemen resident in Bristol and the neighborhood. From the report of the association it appears, that during the past year there has been remitted a sum of no less than 404*l.* 9*s.* to the present association.—The chairman, the Rev's. R. L. Cogan, T. T. Biddulph, T. Snow, J. Harding, and many others of the clergy present addressed the meeting, and forcibly urged the claims of the society. *Bristol Journal.*

From the Rev. Thomas W. Coit, D. D., Lexington, Ky.—I presume it can never be unwelcome to the Domestic Committee to hear favorably of their missionaries; and I therefore beg leave to tender them the result of my own observations on one of their missions in this vicinity. Circumstances having put the last three Sundays at my disposal, I have spent them with my brother Cleaver at Paris.

I have been highly gratified. After six years of disheartening labor, during which he made several long journeys to collect charitable contributions, and received for salary a pittance so small almost to be credited, (actually but $75,*) he has succeeded in raising one of the prettiest and best-built churches I have ever seen west, or (in a village) east of the mountains. It is not large, but it has a basement story, being built on a side-hill, containing two rooms, one of which might be converted into a study and the other into a Sunday school or lecture-room.—The pews are all of cherry, which is abundant here, while pine is very scarce, and being neatly varnished, are no bad imitation of mahogany. There is nothing tawdry about his church, not an effort at false and costly ornament, but a simplicity at once cheap and chaste, and which seems in such excellent keeping throughout, as to please better even than expensive decorations for the house of GOD. His congregation is not numerous, but it is select, and embraces some of the most respectable families in the place. The story of his labors and privations would be a good one to tell any young man at a theological Seminary, whose heart faints perhaps in view of lighter trials. His horror of debt and his efforts to abstain from it have not only made himself, but the ministry respectable.

In addition to Paris, he has two stations in the vicinity, which he visits on alternate Sundays. One of them I never saw, but the other, (between Lexington and Paris, off the main road a mile or more,) I visited with him, wishing and expecting to see how he would address a congregation of our plain but shrewd back-woodsmen. So many had collected, (there were perhaps fifty saddled horses within the meeting-house enclosure, besides waggons,) that he insisted on my addressing them in his stead. Their attention and seriousness interested me much. We were able by lining or "deaconing" out a hymn to use our own hymns; and had no objection to hear the groves of Kentucky echo them to the plaintive melody of Methodist music. I do not see why, with assistance, he could not build up a congregation there.

The people of Kentucky are generally very willing to hear, and will ask for whys and wherefores, which (I speak from experience) I believe many a clergyman at the east would often be delighted to hear, from a rational and respectable curiosity.—*Spirit of Mis.*

* Besides the missionary allowance.

From the Rev. M. Hoyt, Missionary at Crawfordsville, Ind.—In my last report I was enabled to state that the vestry had determined to proceed at once to the erection of a church edifice, and that the contract for the enclosing it had been given out. I can now state, that considerable progress in the building of the same has been made. On Thursday, the 8th of June, the corner-stone was laid, by the Right Rev. Jackson Kemper, the Rev. Mr. Johnson being present. Since then the frame has been raised, and the workmen are now engaged in enclosing it.

The communion had, during the quarter, been administered twice—the first time by myself, when but two came forward to receive the holy ordinance—the last time by the Bishop, when seven received it at his hands.

On the morning of the same Sunday, the Bishop administered the rite of confirmation to six, among whom were the two wardens, and one of the vestry of the church. They all, with one exception, partook of the communion.

In reviewing the progress of the church for the last three months, I can truly say, "Hitherto has the LORD helped us." Although the congregation has not increased rapidly, there is manifestly an increased interest, not only for the prosperity of the Church, but also for their own growth in piety. I now feel that I am not alone, but that I have a little band around, whose prayers daily ascend to the throne of grace for me that the word of the LORD may have free course and be glorified.—*Ibid.*

CALENDAR.

NOVEMBER.

19 Twenty-sixth Sunday after Trinity.
26 Twenty-seventh Sunday after Trinity.
[On this day the collect, epistle, and gospel for the twenty-fifth Sunday are to be used.]
30 St Andrew the Apostle.

DECEMBER.

3 First Sunday in Advent.
10 Second Sunday in Advent.
17 Third Sunday in Advent.
20 Ember Day.
21 St. Thomas the Apostle.
22 Ember Day.
23 Ember Day.

OBITUARY.

Died, on the 30th of October, in Middle Haddam, Conn., Mary Rosetta Sunderland, aged three months and six days, daughter of the Rev. James Sunderland, rector of Christ Church, Middle Haddam, Conn.

NOTICES.

INFANT SCHOOL EXAMINATION.

The annual examination of the daily infant school of the Mission Church of the Epiphany, in Stanton-street, between Essex and Norfolk-streets, will be held in that church, on Thursday evening, November 23d, at seven o'clock. The friends of the city mission and of infant schools are respectfully invited to attend. A collection will be made to aid in defraying the expense of the school.

November 15, 1837.

The members of St. Michael's Church, Bloomingdale, in consequence of the destitute situation of the poor of their neighborhood, have formed themselves into a society to aid in relieving their wants. If therefore the benevolent will assist them in their efforts by donations of coarse cotton cloth, or any other article suitable for clothing for the poor, they will be thankfully received, if sent to No. 71 Amity-street.

Nov. 14. 3t.

The Rev. Calvin Colton will recommence his lectures to young men to-morrow evening, at the Church of the Messiah, 71 Division-street, as a continuation of the series commenced last spring. Services begin at seven o'clock.

YOUNG MEN'S AUXILIARY PROTESTANT EPISCOPAL TRACT SOCIETY.

A meeting of the Board of Managers will be held in the Sunday school room of St. John's Chapel, on Monday evening, the 20th instant, at seven o'clock.

November 13, 1837.

WEST AFRICAN MISSION.

The friends of this mission are informed that an expedition for Cape Palmas will sail from Baltimore on the 25th instant. Letters and packages for the missionaries may be addressed to the Rev. I. A. Easter, Colonization Rooms, Baltimore, or to the "Office of Foreign Missions, 114 White-street, New-York."

November 11, 1837.

The ladies connected with the Eighth Avenue Sunday school having formed a sewing society, for the purpose of aiding in clothing the poor and destitute in the neighborhood of Eighth, Ninth, and Tenth Avenues, and between Thirtieth and Fortieth-streets, respectfully solicit donations from the charitably disposed. Any articles that can be turned to use will be thankfully received at the Protestant Episcopal Press, Messrs. Swords, Stanford & Co., or by the superintendent, No. 14 East Building Theological Seminary. Shoes, stockings, calico, thread, needles, &c. &c. would be of great service to them.

October 28. 2m

FAIR.

A Fair, for the benefit of the Sunday school attached to the Mission Church of the Holy Evangelists, is contemplated to be held the week preceding Christmas. Donations in money, or articles suitable for a fair, prepared and sent in by ladies belonging to other congregations, will be very thankfully received. They may be left at either of the following places: Episcopal Press, 28 Ann-street; Swords & Stanford's, 152 Broadway; Mrs. Earl's, 20 Pike-street.

The current expenses of the school (independent of clothing the children) are about $200 a year; and these have heretofore been borne almost entirely by the teachers.

October 23, 1837. 2m

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge—

Remittance from Thomas Robins, Esq. agent at Philadelphia, $65 75. viz, from the Missionary Association of St James' Church, Philadelphia, per W. H. Calhoun, treasurer, for China, 10 00; collection in St Mary's church, Chester county, Pa, per Rev Levi Bull, for Greece, 10 75; from Mrs Mary Robert, St Louis, Mo, for Mrs Hill's school, Athens, per S Robert, Esq, 5 00; from a lady of Bangor church, Churchtown, Lancaster county, Pa, per Rev Levi Bull, for Africa, 5 00; from the Male Association of St Andrew's Church, Philadelphia, for African mission, 10 00; from Mrs Lucy Burwell, Millwood, Va, for Greece, 10 00; from Miss L Little, 5 00; Miss S Little, 5 00; and Mr P Burwell, 5 00, for Africa, per Rev H Stringfellow, 25 00. Remitted by the secretary and general agent, from the Rev Wm Watson, part of a collection at the meeting of the Clerical Association of Litchfield county, Conn, held at Plymouth, on the 31st October, 12 50; from Rev T W Snow, collection at Bethlehem church, Conn, 13 05; from the Rev J L Clarke, offerings of St John's church, Waterbury, Conn, 50 00—75 55. Received from "a friend abroad," by the hands of Mr Stanford 3 00. Received from the Young Men's Auxiliary Education and Missionary Society, on account of their appropriation for Africa, per N G Ogden, Esq, acting treasurer, 200 00. Received by the hands of the secretary and general agent, from three individuals of St James' church, Danbury and Bethel, Conn, 3 00; from St Paul's church, Norwalk, 17 46—20 46. Total receipts, $364 76.

CHARLES J. ALDIS, Acting Treasurer,
November 14, 1837. Bank of America.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer acknowledges the receipt of *five dollars*, a donation from "a friend abroad," by the hands of Mr T N Stanford.

THOMAS BROWNING, Treasurer,
November 3, 1837. 77 Maiden lane.

Members' Privileges.

Annual subscribers of two dollars are entitled to one Bible and one Prayer-book, or three Prayer-books; and for every additional one dollar and fifty cents to one Bible and one Prayer-book, or three Prayer-books.

Life members of twenty-five dollars in one sum are entitled to one Bible and three Prayer-books, or five Prayer-books annually.

Patrons of one hundred dollars in one sum are entitled to three Bibles and twelve Prayer-books, or twenty-four Prayer-books annually.

With the *further privilege* to such subscribers, as well as to auxiliary societies, of purchasing for gratuitous distribution at a discount of twenty per cent. from the prices adopted by the Board, on application at the Depository, 28 Ann-street, up stairs.

THOMAS C. BUTLER, Agent.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer gratefully acknowledges the receipt of *one hundred dollars* from Grace church, by the hands of its rector, the Rev Thomas H Taylor, D D, under their new system *of a regular monthly* collection for charitable objects.

THOMAS BROWNING, Treasurer,
October 15. 77 Maiden lane.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

The undersigned has great pleasure in acknowledging the following donations and subscriptions.

Collection at Christ church, on the 5th inst., after a sermon by the Right Rev Bishop Ives, $125 56; by delegation from St Luke's, in part, 65 00; ditto from church of the Ascension, in part, 165 00; J S Aspinwall, a member for life, 15 00; sundry subscriptions and donations, 47 00. Total, $417 56.

N. G. OGDEN, Acting Treasurer,
November 15, 1837. Phœnix Bank.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the above institution, gratefully acknowledges the receipt from the special agent of the following sums.

Collection in Grace church, Boston $28 90 (erroneously reported in the last Churchman as $8 90.)

Collection in Christ church, New York, $29 06. From the Rev Dr Delancey, Philadelphia, by the hands of Rev Wm Staunton, special agent, 230 00, to be appropriated as follows, viz., In part redemption of the pledge given to the Union in 1835, 100 00; in advance for books, subject to the order of the Female Sunday School Society of St Peter's Church, Philadelphia, 75 00; from the Juvenile Missionary Association of the Sunday School of St Peter's Church, Philadelphia, 55 00, forty of which to be subject to the order of Bishop Kemper, for books, and the balance (15 00) to be appropriated for books for Randolph, Tennessee, 55 00—230 00. Total, $259 06.

JOHN W MITCHELL, 28 Ann-street.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending Nov. 16, from the following persons, viz.

John F W Winslow—Rev Richard Cox, with remittance—E Spafford, with remittance—— Clark—Postmaster, Monroe—A N Corss, with remittance—Rev J P Lathrop—Postmaster, Chillicothe—Charles Stimpson, jun—Mrs Atherton.

Received by the Gen. Prot. Episc. S. S. Union.

Hugh D Evans, with remittance—Rev A Ten Broeck—Rev R K Mead—Joseph Gill, with remittance—Robert Graffin—Rev P A Proal—Rev John Claxton.

TO YOUNG PHYSICIANS.

A resident physician is wanted in a literary institution in the neighborhood of New York. A respectable young man of some experience, who has had the advantages of a thorough medical education, and who would also be capable of filling a professorship in chemistry, a year or two hence, would find it a desirable situation.—At present the salary would be small, but might be considerably increased by his taking part in the English instruction of the institution, until he entered upon the professorship, when the compensation would yield a comfortable support. The place is recommended to the notice of physicians of Christian principles, who feel an interest in the welfare of the young, and who would make physical education their particular study. A line addressed to the editor of the Churchman will be attended to.

November 15, 1837. tf.

A GENEROUS ACT.

Just published, by an individual, ZERAH, THE BELIEVING JEW, *in aid of laying the corner-stone of Jesus' Church*, a Protestant church in the valley of the Mississippi. The entire avails of the above work will be devoted to the Domestic Missionary cause. The publication may be obtained of the

Protestant Episcopal Press,	28 Ann street, N. Y.
Swords, Stanford & Co.	Broadway.
C. Shepard,	do.
D. Appleton & Co.	do.
G. & C. Carvill,	do.
Doolittle & Vermilye,	262 Greenwich st.
Thomas Latimer,	Philadelphia.
Charles Stimpson, jun.	Boston.
Weeks, Jordon & Co.	do.
Sidney Babcock,	New Haven.
A. E. Miller,	Charleston, S. C.
Oliver Steele,	Albany, N. Y.
Z. Clark,	Troy.

It is hoped that the embarrassed state of the funds of the Domestic Missionary Society will induce the above agents to urge the distribution, and remit the amount of sales, as soon as completed, to Louis Sherman, 28 Ann street, New York, who is duly empowered by the author to settle the same and pay over the amount to the Treasurer.

NEW HAVEN BOARDING SCHOOL FOR YOUNG LADIES.

Miss GILBERT and Miss EDWARDS will have a few vacancies in their school the next term, which, after the summer vacation in September, commences October 1st, and continues to April 14th.

The usual accomplishments are superadded to the English branches, and those who study chemistry and natural philosophy have an opportunity of attending college lectures. Those whose parents are Episcopalians, may attend the lectures and Bible class instruction of the rector and assistant minister of Trinity parish: if of other denominations, they can have seats provided at the other churches.

Their dwelling-house, in an agreeable part of the town having been considerably enlarged within the last year, affords very convenient accommodations.

Reference is made to the Rev. Dr. Croswell, the Rev. Mr. Bennett, to Professor Silliman, and to parents whose daughters are or have been with them.

Their printed terms will be forwarded on application.

New Haven, July 6, 1837. jy15

THE CHURCHMAN'S ALMANAC FOR 1838.

The third edition of the above is this day published. It contains within the compass of 36 closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States.*

It is furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy: considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address

LOUIS SHERMAN, Agent,
28 Ann street, N. Y.

MISS JUNE'S BOARDING-SCHOOL FOR YOUNG LADIES,

WHITEPLAINS, WESTCHESTER COUNTY, N. Y.

Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese and Poonah Painting, per course of lessons,	6
French,	5

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

References.—Rev. R. W. Harris, Minott Mitchell, Esq., J. W. Tompkins, Esq, Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Baldwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar st., New York. o7 6m

The Rev. MOSES MARCUS, B. D., with the advice of some of the city clergy, announces his intention to conduct a private class, for the purpose of giving instruction in Hebrew to such persons as may be desirous to acquire a knowledge of the sacred language.

References are permitted to be made to the Rev. Wm. Berrian, D. D.; the Rev. Manton Eastburn, D. D.; the Rev. Francis L. Hawks, D. D.; and the Rev. Samuel Seabury, D. D.

Terms of instruction, and further information, may be obtained by addressing Mr. Marcus, either at the Episcopal Press, 28 Ann street, or at Messrs. Swords, Stanford & Co., 152 Broadway. s30

ANNUALS FOR 1838.

The *Christian Keepsake and Missionary Annual for* 1838, edited by the Rev. John A. Clark, of Philadelphia. Also, the *Token and Atlantic Souvenir for the year* 1838. Embellished with ten beautiful engravings. Just published and for sale at the General Protestant Episcopal Sunday School Union, 28 Ann-street, New York. tf Oct. 24.

MAKE VENTURES FOR CHRIST'S SAKE.

AN OXFORD TRACT.

Price 6¼ *cents. Three for* 12½ *cents.*

For sale at the Protestant Episcopal Press, 28 Ann-street; by Swords, Stanford & Co., 152 Broadway; and by Doolittle & Vermilye, 262 Greenwich-street.

TYNDALE.

The New Testament of our LORD and Saviour JESUS CHRIST; by Wm. Tyndale, the martyr. The original edition, 1526, being the first vernacular translation from the Greek; with a Memoir of his Life and Writings, by J. P. Dabney. American edition, just published, and for sale at the New York Protestant Episcopal Press, 28 Ann street. s23tf

CHRISTOLOGY

Of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin: translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale here. s30tf

INSTRUCTIONS ON THE PIANO FORTE.

A young lady who can give the most unexceptionable references as to character and professional abilities, would receive a few young ladies in her present class of pupils on the Piano Forte. For further particulars inquire of Louis Sherman, Agent, 28 Ann street, New York. s30tf

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,
Two doors below Nassau street,

Under the superintendence of
JOHN W. MITCHELL, Ch'n.,
CHARLES J. ALDIS,
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JOHN E. EARLE,
P. E. F. MCDONALD,
DAVID GARDINER,
THERON WILBER,
WM. H. VERMILYE,
} *Committee of Publications and Sales.*

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent No. 28 Ann street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, std. covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do. from No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to GOD—Collects from the Prayer Book—Epistles and Gospels from the same—Bible Companion, 2 vols., Catechism on the Collects, half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do. part 2 Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18*mo.* works, making 56 volumes, numbered consecutively, *at* 20 *cents per volume, or* $11 20 *per set.* Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo. works published by the Union, making 5 volumes, at one dollar per set. As well as a large assortment of approved works, selected expressly for Sunday-school reading; and a full supply of stationery for clergymen, students, and Sunday-schools.

Proposals for publishing, in 1 *vol., octavo—price to subscribers* $2 50, *to nonsubscribers* $3, *to be paid on the delivery of the work*—dedicated, by permission, to the Right Rev. Benjamin T. Onderdonk, Bishop of New York,

A GRAMMAR OF THE HEBREW LANGUAGE,

WITH POINTS; BY THE REV. MOSES MARCUS, B. D.

Mr. Marcus proposes, provided a sufficient number of subscribers to the work can be obtained to justify his doing so, the republication of his Hebrew Grammar, which was first printed in England in the year 1825, dedicated by permission to the Right Rev. HENRY BATHURST, D. C. L. Lord Bishop of Norwich, F. A. S.; and to the Right Rev. HERBERT MARSH, D. D., Lord Bishop of Peterborough, F. R. A. S., and Lady Margaret Professor of Divinity in the University of Cambridge.

The Hebrew language, which for years had formed no part of a liberal education, has now attracted very general attention. The conversion of the Jews to the Christian faith, to which the public mind has been called, and a laudable desire to read the Old Testament in its original tongue, have probably been the chief causes of this revival of BIBLICAL LEARNING.

It has thus become highly important that every facility should be afforded in a pursuit so useful and interesting, and with this view Mr. Marcus was induced to employ his leisure in promoting this desirable object; for, although it is true that several Hebrew grammars have been published in the English language, still it is well known to those who are best acquainted with Hebrew, that these grammars are, for the most part, deficient both in arrangement and syntax; that the pronunciation they teach is what may be called the *Doric* style of the Jews; and that they are not a little erroneous in other respects.

In reference, therefore, to the present work, Mr. Marcus would beg to state, that he has freely availed himself of the labors of his predecessors, but that he is more especially indebted to the incomparable BUXTORF, who is allowed to have pursued Hebrew learning, in all its departments, with more success than any other individual, Jew or Christian, whose excellent grammar having formed the basis of the present production, will now, in its new form, become accessible to persons unacquainted with the Latin language.

The above work is used in King's College, and Christ Hospital, London, and in other leading institutions in England. Its publication was encouraged by their Royal Highnesses the Dukes of York and Gloucester; their Grace the Lord Archbishop of York, and the Lord Primate of Ireland; the Right Honorable the Earls of Cardigan, Carysfort, Spencer, and Westmoreland; the Right Reverend the Bishops of London, Bangor, Carlisle, Norwich, Oxford, Peterborough, St. Asaph, Down, and Connor, and the Bishop of Aberdeen; the Right Honorable the Lords Holland, Lilford, Nugent, Sondes; the Right Honorable the Ladies Fitzpatrick, Holland, Elizabeth Percival; the very Reverend the Dean of Westminster; the Venerable the Archdeacon of Northampton; the Regius Professors of the Universities; the Reverend the Clergy, and very many of the most distinguished of the laity.

Mr. Marcus' grammar was also very favorably reviewed, as will appear from the perusal of the following:—

"Scarcely a year revolves without producing a Hebrew grammar, each necessarily being a compilation from the preceding one. That the critical Hebraist may detect deficiencies in those already before the public we are not disposed to deny. We have particularly noticed imperfections in the syntax of the verb, as well with respect to the prepositions following them in construction, as to those verbs which do not require a preposition; on which subject, we are of opinion, Buxtorf has afforded the clearest information to the student.

"The present work appears to have been compiled with great labor, and has in many parts simplified the rules; but although it has many claims to our attention, we must content ourselves with making only a few remarks upon it.

"His observations on the affixes and the structure of the verb are highly judicious, and are calculated materially to assist the learner.

"The syntax is the most valuable part of the grammar, and is compiled with great care; and the excursus on the accents and prosody displays considerable erudition."

Quarterly Theolog. Rev., No. iv., Sept. 1825, p. 391.

Mr. Marcus has also documentary evidence of his knowledge of Hebrew, and to the excellence of his grammar, from the Right Reverend the Bishop of Peterborough; the Rev. Thomas Fry, M. A. late Fellow and Tutor of Lincoln College, Oxford, rector of Emberton, Bucks; the Reverend the Masters of King's College and Christ Hospital, London; the late Regius Professors of Hebrew at Oxford and Cambridge; the Rev. Joseph Blanco White; the Rev. Johnson Grant, M. A., Rector of Binbrook, Lincolnshire; Rev. John James, M. A., Prebendary of Peterborough; Mr. D'Allemande, and many others; as is attested by the additional recommendations of the following gentlemen:—

"It affords me much pleasure to learn that Mr. Marcus is about (if sufficiently encouraged) to republish his Hebrew grammar. The testimonials to its merits which I have seen, are from the most respectable and competent sources, and are unqualified in their commendation of the work." FRANCIS L. HAWKS.

New York, Sept. 25, 1837.

"From the testimonials which I have seen, to the character of Mr. Marcus' Hebrew grammar, I should consider its republication a great benefit to the students of that language, and hope its author will receive sufficient encouragement to warrant him in putting it soon to press." MANTON EASTBURN.

New York, Sept. 25, 1837.

"I cordially concur in the foregoing recommendations." WM. BERRIAN.

Subscribers' names will be received at the Protestant Episcopal Press, 28 Ann street; by Messrs. Swords, Stanford & Co., 152 Broadway; and by Messrs. C. & G. Clrlvia & Co., 108 Broadway, New York. s7

VALUABLE THEOLOGICAL WORKS.

Patrick, Lowth, Whitby, and Lowman, on the Bible. A critical commentary and paraphrase on the Old and New Testaments and Apocrypha, by Patrick, Lowth Arnald, Whitby, and Lowman, a new edition, in 6 vols royal 4to. London.

Also, a complete assortment of the writings of *Rev. John A. Clarke*, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity, compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

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POETRY.

DAVID AT THE RUINS OF ZIKLAG.

"And David was greatly distressed, for the people spake of stoning him; . . . but David encouraged himself in the Lord his God."

Their gallant chief, whose spear was dyed
So deep with blood of Judah's foes—
Their friend, their counsellor, their guide,
The partner of their joys and woes—
They seek to stone him! It is well!
This is thy faith, O Israel!

Quailed in that hour his princely heart?
Shrunk from their scowl his dauntless eye?
No he will do a hero's part:
Till God shall please, he cannot die.
Sorrow may fill his soul, not fear;
His strong Deliverer is near.

Pastor! if e'er thou see thy sheep
Thankless for tenderest guidance prove—
If base ingratitude sink deep,
And trouble all the springs of love—
If scorn, and calumny, and strife
Thy footsteps haunt, and cloud thy life:

Behold him, ere thou dost repine,
Strong in his God, in sight of death.
How sharp his cross, compared with thine!
How weak thy hopes, how cold thy faith!
Mark thy high lesson written here.
And blush for thy unmanly fear.

This spirit comes not from above;
It bears no power thy work to bless.
God hath thee given the spirit of love,
And heavenly strength, and steadfastness.
Th' anointing hand was on thee laid;
Stir up thy gift—be undismayed.

MISCELLANEOUS.

From the Utica Gospel Messenger.

EARLY DIOCESAN MISSIONS.

On the convention Journal for 1805, there is no record of the acts of "the Committee for the Propagation of the Gospel in the State of New York." The following report appears on the Journal for 1806.

"That since their last report, in 1804, two missionaries have been employed under their direction, in officiating among the destitute congregations of the Church in this state.

"The Rev. Davenport Phelps, who has for several years served the committee as a diligent and faithful missionary, has for some time past been stationed principally in the counties of Onondaga and Ontario. In these counties he has prosecuted the business of his mission with his accustomed fidelity and zeal. The people among whom he officiated appear, in general to have gladly received the word of salvation which he dispensed to them, and the institutions and ordinances of our apostolic Church. Several new congregations have been organized, and in some instances, feeble as were the pecuniary resources of the people, buildings were erected for the public worship of God. The calls in different places for the ministrations of our Church were earnest and pressing; but they were so numerous that Mr. Phelps was unable to answer them all. He has repeatedly expressed the opinion that the field in which he labored would afford ample employment for at least two missionaries; but the resources of the committee have hitherto prevented them from sending to this quarter another missionary.

"The Rev. John Churchill Rudd, in Deacons' Orders, was employed as a missionary for several months to the destitute congregations of this Church at Huntington, Oyster Bay, Setauket, and Islip, on Long Island. The three former of these, before the late Revolution, were numerous and respectable congregations; but since that period they have only had occasional service, and of consequence were fast dwindling away. In Huntington, Mr. Rudd found it difficult for some time to rouse the dormant zeal for the Church of the few scattered families who still professed themselves its members. By the blessing of God upon his labors he at length happily succeeded. The ministration of the excellent worship of the Church revived the former attachment of its members to it; and before Mr. Rudd left them they made arrangements for repairing their place of public worship, which was in a very decayed state. The committee are happy to be assured that the zeal which has been excited still continues, and that the congregation look forward with earnest hope to the time when the blessing of God upon their exertions will enable them to restore the Church among them in 'the beauty of holiness.'

"At Oyster Bay the building for public worship had become totally decayed; the few materials that remained from dilapidation were sold, and on the lot on which the building stood an academy was erected, the right being reserved to the Church to use it on Sundays for the purpose of public worship. The Church families in the village and its immediate neighborhood had either become extinct or united themselves to other denominations; and apparently owing to the apprehension that the re-establishment of the Church would divert the property from the purposes to which it is now applied, the efforts of Mr. Rudd for the reorganization of the church did not succeed.

"At Setauket the Church people were numerous, and notwithstanding that they had for some time been destitute of public worship, they retained a warm attachment to the liturgy and offices of the Church. They gave Mr. Rudd a cordial welcome, attended on his ministrations with suitable attention, and joined in the responses of our excellent liturgy with devotion and zeal. The prospect of the Church being revived in this place, is in a high degree flattering.

"At Islip, also, the congregation, though small and destitute of pecuniary means, manifested a becoming zeal, and have been endeavoring to put their church in decent repair—The building indeed has been preserved to the Church principally by the exertions of a worthy family in its vicinity, who steadily resisted every attempt to appropriate it to any other use than the public worship of our own Church; and though the service of the Church had not been performed in it for several years, annually cleaned out the building, and with pious zeal decked it with the customary decorations at every anniversary of the nativity of our Lord.

"The committee esteem it their duty to express their approbation of the prudence, fidelity, and zeal with which the Rev. Mr. Rudd discharged the duties of his mission.

"The committee have engaged in their service the Rev. A. G. Baldwin, who has lately been ordained deacon, as missionary in the western parts of the state.

"The committee cannot avoid on this occasion expressing their earnest desire that they may be enabled by the liberal contributions of the members of their communion to increase the number of missionaries. Numerous, pressing, and affecting are the calls of various destitute congregations, particularly in the new settlements of the state, for the ministrations and services of our Church. Those who enjoy these ministrations and services surely will not be regardless of their destitute brethren. To be instrumental in diffusing the blessings of the Gospel, and in extending the kingdom and Church of Christ, must afford the highest gratification to every pious and benevolent mind, and will, the committee trust, excite the liberal zeal of the members of our Church.

Attested, John H. Hobart,
Secretary."

"On motion, resolved, unanimously, That the Convention having listened with pleasing attention to the report of the committee of this Church for missionary purposes, do request that committee to return the thanks of this Convention to the missionaries who have been employed in preaching the Gospel under their direction."

It is hoped that some particulars attending the discharge of the duties of a missionary, and which are recollected with lively emotion, may not prove without interest to the readers of the Messenger.

The business of missions was in that day much less attended to than at the present. The missionary, just then in Deacons' Orders, by the aid of some kind Churchmen, found his way to Huntington, where soon after his arrival he made his way to the church. The position of the edifice is one of great beauty, occupying a delightful little hill, and surrounded by the grave-yard, many of the rudely-sculptured monuments of which lay broken upon the ground, and served as seats and tables for the use of children at their sports; for at this time the house of prayer, in a state of decay, and with but here and there a pane of glass in the windows, served as a school-house in the summer. The unfinished arch of the ceiling was without plaistering, and with the exception of the small part occupied by the school, the pews, pulpit, chancel, &c., were filled with filth, while the swallows occupied the beams and rafters with their nests. No service of the Church had been performed there for some seven or more years. Notice was given by the missionary that the church would be occupied by him on the following Sunday; and after employing his own hands with those of a few individuals, in removing the rubbish, the place was put in a more becoming condition for the celebration of the services.—Though the missionary had brought a few Prayer-books with him, which were distributed, and though a few persons present had their old ones, the responses were very feebly and inaccurately made. In the first singing of the morning of a part of the 84th Psalm of David, in our old metre version, there was an evident interest excited by the literal application of the verse,

"The birds more happy far than I,
Around thy temple throng,
Securely there they build, and there
Securely hatch their young,"

for during the whole service and sermon, the birds flew in and out of the broken windows at pleasure, perching now on this timber, and then on that, and not unfrequently passing close to the face of the preacher. At night, when it was convenient and the weather favorable, it was frequently in the power of the missionary to perform the evening prayer by candle light.—On these occasions there never failed to be flitting through the house a large number of bats, who in their unceremonious careerings not unfrequently passed between the preacher's face and the light of his pulpit.

At Oyster Bay, but one of the many incidents in the way of the missionary will be mentioned Notice had been given that service would be held on a certain Sunday in the academy, which being erected on the old church lot, was by express agreement to be always at the service of Episcopalians when required by them for the worship of the Church. On the Sunday appointed, when the missionary, with some of the Church people of Huntington, arrived, there was great difficulty in finding the key of the academy. The principal, who was a clergyman of another persuasion, had given it to the monitor of the week, and he was *somehow* not to be found; and it was not till a young man of the Church at Huntington had found his way through a window, and had opened the doors, that the key was produced. A few boards at hand made a temporary desk, and the large hall was filled with *curious*, if not *Church* people—Great and persevering means were employed to prevent the missionary from reorganizing the parish, and there was no leading layman in the village who had the zeal or courage to assert the rights of the Church.

After the missionary's first Sunday at Huntington, he went to Setauket, where, having letters to no individual, so little was then known of the Church there, and not arriving till a late hour, he stopped at a public-house. Rising the next morning before the sun, he made the best of his way to Caroline Church, which, though "beautiful for situation," was in a more sad condition than St. John's, Huntington. As he entered the front door, a flock of sheep, evidently accustomed to the building, seemed for a moment to regard him as an intruder, and then made a hasty retreat through the other broken door.—There were soon found a number of persons attached to the Church, who went with the missionary on a second visit to the long wasted and neglected temple. After a few hours' conversation, and suggesting certain steps proper to the preparation of the building, the missionary fixed on a Sunday for public worship, and crossed the island to Islip. Here, as his manner was, he visited the church. There was not a pane of glass remaining in the windows The amount of birds' nests, and the flocks of swallows in the house, if told, would hardly be credited. The piles of filth and dirt in every part of the building, the accumulation of some years, need not to be measured. Truly sickening was this sight. The missionary having surveyed the whole, sat down upon an old stump not far from the door. There was none to observe him, for it was then a quiet, shaded nook of creation, and very few were they who travelled that road, and there was but one house in sight. Here he gave way to his feelings, and a deep depression came over him as he contemplated the prospect of his usefulness. "This dilapidated building," said he to himself, "this sparse population, among whom, though frequently inquiring for miles, I have found no Episcopalians—all give gloomy intimation that my mission will be unproductive." And for a few minutes the thought passed through his mind that he would abandon all idea of doing any thing here. A better thought soon prevailed. "My divine Master," said he, loud enough to have been heard, had any one been near him, "who put it into the hearts of his servants to erect this building for his service will revive his work here. I will trust in him and not be discouraged." Having taken another survey, and walked again in the adjacent grove, he took his horse's bridle in his hand, and walked slowly to the large but plain farm-house at a little distance. Nothing could surpass the kind and hearty manner of his reception. Here was a family of Episcopalians, and it had long been grief unto them that none came there to utter the accents of the liturgy, expound God's word, and break the bread of the altar.—By this time the sun was far in the west, and as the missionary had seen no food from an early hour of a warm day in June, the hospitality of the Terry family was as acceptable as it was cordial. Though in this church there had been no services for many years, the young people of the family frequently cleaned it out and decorated it for the festival of the nativity; but for the preceding two or three years the hope of rescuing it from ruin had been so feeble that they had given up the pious work in sadness. As it was not likely, in that busy season, that the building could be fitted for use by the day named for the next visit of the missionary, it was determined that the large rooms of his kind host should be his first place for preaching. Here, on the third Lord's day following this visit, he found a very good congregation, many of whom had come fifteen miles to partake of a joy they had feared they could never taste in that quarter. When his next visit was made the church was cleansed; though there was no glass in the windows, and the door was prostrate, the little sanctuary was in fit condition for the worship of the Church in that mild season. It was full to overflowing, for after chairs and benches had filled the aisle, the wagon seats were taken and placed under the trees of the churchyard, and as many were on the outside as the inside of the edifice. There was a joy manifested in this resuscitation that filled the heart of the missionary; and though from the nature of things the church there could not be expected to grow into extensive power and importance, it was to him the gratification of many an hour, that at this place as well as at Setauket and Huntington, there was a rescue from ruin and oblivion of three places of worship, and the edification of three congregations planted long before. Whether to revive the decayed places of Zion, or to build new altars in the wilds of our land, the missionary should never tire, for in due time there will be a harvest, "If he faint not."

Late in the autumn of 1805, the missionary having, with the consent of the then diocesan, the beloved and universally esteemed Bishop Benjamin Moore, D. D., accepted a place in New Jersey, retired from this field of labor.—Often indeed has he desired to visit those churches, and "see how they do;" but this pleasure he now probably never can have. So that his brethren grow in grace and prosper in the Lord, he will be content.

From Prof McVickar's Address at the Alumni Anniversary of Columbia College, New York.

DR. BOWDEN.

Among the college professors of our day was one whose name, however familiar to you, has failed hitherto in having his academical merits as prominently brought before the alumni as have been those of his more learned, perhaps, and scientific associates. I mean the Rev. Dr. Bowden, who had charge of the moral and literary course.

That deficiency of notice, so far at least as academic character is concerned, I would gladly now in some measure supply; not only as looking upon such record (to use the words of old Isaac Walton) "as an honor due to the dead, and a generous debt to those that live and come after us," but more especially as thinking that I owe to his memory more than the ordinary debt of a student's gratitude; since, not only as a pupil did I love and reverence him, but subsequently as a friend and brother in the ministry I esteemed and admired him; and lastly, as the immediate successor to his duties in the college when death removed him, I am enabled to appreciate more justly than others both the difficulties he surmounted, and the value of what he effected.

The early life of the Rev. Dr. John Bowden had been one of incident, as his middle life was of many trials. His father, Thomas Bowden, was an officer, though I know not of what rank, in his Britannic Majesty's 46th regiment of foot. This regiment, which afterwards did good service in the old French war in this country, was, at the time of his birth (January 7, 1751) stationed in Ireland, where his mother also was. His early boyhood was therefore passed in that country; though he soon followed his father to the colonies, under the charge of a clergyman of the Church of England. His classical studies now commenced, and after due preparation he wes entered of Princeton College, New Jersey. But a soldier's life was unfavorable to a settled home; and after two years' academic study he was again called to follow the fortunes of his father, who was returning to England with his regiment. In the year 1770, at the age of nineteen, he crossed, for the third time, the Atlantic, and on his arrival in this city, immediately presented himself as a candidate for entrance into this (King's) college, under the presidency of the Rev. Dr. Cooper, where he graduated with the usual honors in 1772, being one of a small class of six, who had enjoyed in their classical studies the able instructions of the president, an Oxford scholar, and fellow of Queen's College.

Upon the completion of his college course, native piety, or the advice of friends, turned his thoughts to the ministry; and after the usual period of study he proceeded to England for orders in 1774, together with his friend, the late Bishop Benjamin Moore, of this Diocese, and was ordained deacon by Dr. Keppel, and priest by Dr. Terrick, of London. Returning in the autumn of the same year, the two young friends were simultaneously elected assistant ministers of Trinity Church, in this city. The early friendship thus commenced was subsequently long tried, and terminated but with death. It was between congenial and worthy minds, and withstood not only all ordinary causes of decay or estrangement, but, what with inferior spirits cuts deepest, marked inequality in professional success and worldly prosperity. Mr. Bowden's establishment in Trinity Church seemed now to give him promise of a permanent home; but war again broke in—the revolutionary struggle ensued—the city churches were shut up, and the clergy scattered. Dr. Bowden retired to Norwalk, in Connecticut; and although he again for a short time returned to this city, yet increasing weakness of voice eventually confirmed him in his choice of a country parish; and he accordingly continued to labor in the retired village he had first chosen, until the year 1789. By the advice of physicians, he now resolved on a removal to a warmer climate, and accordingly accepted the charge of a small parish in the island of St. Croix. Finding his general health, after two years' residence, rather debilitated than strengthened, he again returned to Connecticut, making his home at Stratford. In 1795 he accepted the charge of the Episcopal academy at Cheshire, and there labored until called to the more arduous, yet at the same time more comfortable station of professor in Columbia College. This last change took place in the year 1801, and closed the long list of removals in his painfully changeful life.

At the time our class came under his charge Dr. Bowden was, therefore, in the fiftieth year of his age—though a stranger's estimate would probably have added some eight or ten years to that number, from the deep furrows which sickness or sorrow, or perhaps both, had left upon his strongly marked countenance. His figure, though somewhat stooping, was still commanding; and his general air retained (so at least it seemed to boyish eyes) a good deal of the military manner, to which we understood that in earlier years he had been accustomed; not only as the son of a British officer, but having himself held a chaplaincy in the army.

His appearance and demeanor were such as became the academic teacher: tranquil, grave, and reflecting, with a countenance strongly marked by traces of thought, but still more expressive of the moral traits of character, of benignity, firmness, and conscientiousness. The impression, on the whole, was that of a man of great resolution, gentleness, and piety.

Compositum jus, fasque animo sanctosque recessus,
Mentis et incoctum generoso pectus honesto.

Or, to give the picture in a version which surpasses perhaps the original,

Conscience and law in moral bond combined,
The pure recesses of a holy mind,
And honor's self within the generous heart enshrined.

To this general expression his eye greatly contributed; it was large, open, and decided, notwithstanding a little nervous trembling of the lid, and a strong cast of melancholy, which it retained even in its sternest moods. It was, in short, such an eye and expression as a conscientious student would feel himself most powerfully rebuked by, for it never failed to awaken self condemnation. His voice accorded well with this picture. Though greatly broken, so as to be oftentimes painfully tremulous, there yet ran through all its feeble and discordant notes, an under current, as it were, of firmness and sweetness, that made it on the whole impressive, and I might add, far from unpleasing. This was particularly to be noted in that for which he would have seemed disqualified, rhythmical reading, which often came before the class, from his frequent quotation of the poets in his delivered lectures. In this, such was the influence of good taste, his manner was so simple, his sense of the beauties of the passage so sincere, and his broken tones so genuine and heartfelt, that even his defective utterance came in for its share of power; it created with us the illusion which Horace recommends, "the flendum ipsi tibi:" we believed that the reader's own feelings were overcome, and ours (I speak at least of one of his hearers) followed of course. On such occasions it was a pleasing sight to see him surrounded, at the close of the lecture, with a crowd of eager applicants, each seeking, with glowing cheek and glittering eye, the privilege of a first copy of what they had listened to with so great admiration.

It is true that as a disciplinarian he held lightly the staff of authority: he leaned rather on what he no doubt often found to be a broken reed—his own well-founded claims to respect and affection. Yet in this matter let us do justice to both teacher and pupil. It is in discipline, as in most other things, the true value is not always to be judged by its first results, and more especially in the prosecution of studies that bear upon character.

When the subject of attainment in the lecture-room is some present immediate result of memory and attention, then no doubt the memory and attention of the student are an accurate measure of his improvement, and that is the best discipline which directs itself to those faculties alone; but when the object to be attained by instruction is rather moral than intellectual, to awaken, for instance, the native powers of taste, or to deepen the conscientious feelings of our nature, it is not surely then the rod of the pedagogue or the eye of the martinet that is most effective to that end. The lesson, then, to be learned is one that the heart must comprehend before the memory can retain it; or rather, it is not so much a lesson to be acquired, as it is an impression to be received, and the wax must be softened before it can be moulded. At any rate, whatever it be, it is something in which a word of kindness that sinks into the heart, a parental rebuke, that comes back to the memory in some hour of reflection, go further to effect what, in such studies, it is really intended to effect, than rules of order that can never be broken, or an authority before which the pupil obeys and trembles. Such at least is the conviction of one who, in these studies, was first awakened to thought by such parental training, and who, in now looking back to Dr. Bowden's instructions, feels that he owed to him something beyond the cultivation either of memory or intellect. His words were those of a wise and good man, pregnant with instruction beyond the breath in which they were uttered. They sank into the tender soil of youth, like seeds, to grow up at some future hour; and it may be that the fairest fruits of conscientious industry, which the pupils of such a professor have brought forth in after years, might be traced, could we view the inner workings of the mind, to those words of kind encouragement or Christian rebuke that then seemed to fall on the ear unheeded. Such things may be—"επεα πτεροεντα"—words are "winged things," and fly, we know not how far. It is, too, in the moral, as in the vegetable world, the giant of the forest grows up from an acorn, which a bird from the hill drops in his flight; so too, no doubt, is oftentimes the germ of the patriot and the Christian first awakened to life within the bosom, by some chance word which love dictates and sorrow sharpens. This it is, in the words of holy writ, to "cast our seed upon the waters," and after many days to find it.

Such is the picture which grateful memory draws of a professor who trained his students by the united bands of reason and kindness; who counted self-respect a safer principle of action within their bosoms than rivalry with others; and who deemed himself successful in attaining the great end of his instructions, when he had touched the hearts of his students by the sense of the beautiful, or awakened their moral vision to the perception and admiration of the fair and the good; but most of all, when he saw, by the willing endeavor, or the repentant tear, that he had struck the inward fountain of *self-prompting duty*. Though it sprung forth at the time but as a trickling rivulet, over which the child might wade, and scarce wet his foot, he yet recognised in it the head and well-spring of that mighty river of conscientious endeavor, which, flowing forth from the awakened heart to gladden life wherever it runs, deepens, and widens as it goes, till no man can fathom its depths, or count up the treasures it bears upon its bosom.

These, gentlemen, are plants of discipline which fade not with the academic contest.—They are nurtured for the real struggle to which life calls us. They go to make not the scholar only, but the man and the Christian: and being rooted in the native soil of the heart, require nothing more than the refreshing dews of heaven to bring forth, and continue to bring forth, so long as life endures, the sweet and wholesome fruits of peace and a good conscience.

Such was Dr. Bowden at the time of my earlier remembrance of him. For thirteen years subsequently he thus continued to labor, bearing up against increasing infirmity and repeated affliction, with that Christian courage he sought to infuse into the hearts of his pupils; and if it be counted praise for the wounded warrior to fall with his armor on, "*miles gladio cinctus*," let not the like meed be withheld from the Christian teacher, who continued to fulfil, amid sickness and sorrow, to the very last hours of life, the high and responsible duties of his calling; rising above all selfish fears in devotion to the best interests of those intrusted to his care.

He died July 31, 1817, at Ballston Springs, to which place he had retired on the close of the session. He there lies interred, with a tablet, gratefully erected to his memory, by the trustees of this college. Were I called to inscribe on it his academic eulogium, it should be,

Εν φιλοσοφου σχηματι το Θειον διδασκων.

From the British Magazine.

CHANCELS OF CHURCHES, ETC.

Sir,—At a time when so many, upon this side of the Atlantic, appear to be under the influence of an ultra-protestant monomania, which leads them to regard with suspicion many of their brethren, who have as great an abhorrence as they have of the abominations of the Romish Church, but do not see the expediency of adopting puritan prejudices and puritan phraseology, it may not be amiss that I forward to you an extract or two from the last-published journal, being the fifty-first, of the Convention of the Protestant Episcopal Church in the Diocese of New York. It will be seen by these extracts, that the worthy bishop of the Church in that part of the American Union has no such morbid sensitiveness as some of our divines have about the use of the term "altar" when applied to the communion-table. He does not think, either, that there is any thing so very popish in the affix of the ornament of a cross on the outside of a Christian Church. As many new churches are now in the course of erection, it is not unlikely that some, who coincide with Bishop Onderdonk, may take a hint from his remarks upon the good taste exhibited at Zion Church Greene, and at St. John's Church, Medina.

In the bishop's address or journal I observe that he, upon two several occasions, administered the rite of confirmation singly to persons who were confined to their beds by sickness. To this practice I should rejoice that the attention of our own right reverend fathers was called. It had often occurred to me that such an administration of confirmation would be strictly proper,—that, were I so situated, and unconfirmed, I should much desire it to be so administered to myself, when the bishop was making a visitation of the churches in my own neighborhood. But I have never, till now, seen a record of its being administered in modern times in the sick room. This is one of the many advantages of small diocesan charges,—that the bishop may be made intimately acquainted with the wants of all the members of our communion in the parishes which are under his spiritual supervision; and I trust that the time may not be far distant, when the revival of suffragan bishops may make such an efficient supervision practicable among ourselves. But now for the extracts.

Monday, June 6, 1836.—Consecrated Zion Church, Greene; the chancel of which, I think it my duty to observe, comes nearer what a chancel should be than any which I had previously seen, combining as it does the important requisites of sufficient height and sufficient dimensions. If there is any value in the decent and impressive solemnities of our ritual, they ought not to be concealed from the people. And yet, in such chancels as are usually provided in our churches, the solemn services of communion, confirmation, and ordination, are almost as effectually removed from their view as if performed behind an intervening screen.

The floor of the chancel, the bishop observes, in a note at this place, should be, at the very least, two feet higher than that of the church; and it should be so large as to allow a perfectly easy passage between the altar and the rails, and to admit of being occupied by a number of clergy on solemn occasions.—*Journal*, p 25.

Tuesday, Sept. 13.—Consecrated St. John's Church, Medina, Orleans county, and administered the communion; and, in the afternoon, baptized 2 adults and 3 children, and confirmed 11.

This is probably one of the chastest and best proportioned Gothic churches in the diocese.—I spoke before of the chancel of the church at Greene as a good model for our churches.—This at Medina is in some respects its superior. It consists of a platform running nearly across the church, and raised above the level of its aisles three or four steps; the communion table is against the centre of the wall in the rear of the platform; and in front of the platform, on the extremity at the right of the altar, is the reading-desk, and on that at the left, the pulpit—the three standing on the same level, and the desk and pulpit being exactly alike. The effect of this is the very proper one of presenting the altar as the chief place in the church, and the desk and pulpit as subsidiary to it—a plan every way preferable to the so common one of making the altar a mere appendage to the desk.

Another peculiarity in the construction of the church in Medina, in which, I believe, it and that at Geddes stand alone in our diocese, is the surmounting of its spire with a cross. The conceding of the epithet *catholic* to the Church of Rome as in any peculiar way appropriate to it, and regarding the sign of the cross as symbolizing its distinctive principles, I cannot but consider as serious errors, inconsistent with sound Protestantism. It is generally granted by Christians, in accordance with the teachings of nature and the sanction of holy Writ, that it is meet and right to have, in the construction of churches, a due regard to becoming ornament. Emblematic representations are frequently introduced into them. Why should one so full of deeply-interesting meaning, and the very name of which is made in holy Writ to represent the essence of the Christian's faith, and all that is well-founded, holy, and true in the Christian's hopes, be discarded? Why should it be given over to degrading association with heresy, corruption, and idolatry? Let it not be. Let the cross stand on every temple devoted to the true Christian worship of THE CRUCIFIED, as indicative of this its sacred purpose, and as symbolizing the holy faith in which that worship is conducted.—*Ibid.* pp. 10, 11.

To this aspiration of the Right Rev. Benjamin T. Onderdonk, and to the preceding remarks, your correspondent would humbly subscribe.

From the Church.

OXFORD—DR. WHATELY, MR. KEBLE—QUEEN'S, MAGDALEN, AND NEW COLLEGE.

One of the persons with whom, in this venerable seat of learning, I had the gratification of forming an acquaintance, was the celebrated Dr. Whately, principal of Alban Hall, and now Archbishop of Dublin. The introduction from a mutual friend, now no more, was very courteously received; and more of the hospitalities of Alban Hall were proffered than I had it in my power to accept. I was fortunate, during this my first interview with Dr. Whately, in meeting also with Mr. Keble, the well-known poet of the "Christian Year," and with a son of the late philanthropic William Wilberforce.—It is not often that one is suddenly and unexpectedly thrown into the company of three persons so agreeable and so distinguished; for if Mr. Wilberforce have not attained the personal celebrity so deservedly possessed by the other two, the name of his revered father would, under almost any circumstances, throw around him more than an ordinary interest.

I am aware that serious differences of opinion are entertained as to the merits of the present Archbishop of Dublin; nor will I deny, although with the deepest admiration of his lordship's commanding talents, that some of his "liberal" views are such as no conscientious minister of the Protestant Church of Christ can be supposed to approve or advocate. Yet who that knows Dr. Whately can doubt the sincerity of his principles or the honesty of his character? Who can believe that, in the doctrines and views he sometimes unhappily upholds, he is actuated by any other principle than his own—no doubt erroneous—persuasion of what is right? It is Dr. Young, I think, who has said that "with the talents of an angel a man may be a fool;" and although no opinion approaching in the slightest degree to disrespect can possibly, with fairness, attach to Dr. Whately, it is not to be denied that he ranks amongst the number of the great, the talented, and the good, who see not as the mass of others see upon some of the simplest elements of civil and moral organization. There is, in short, in the character of Dr. Whately a slight tinge of eccentric, which produces a very resolute adherence to the singularity of some of his own opinions; but again I say that no man upon the bench of British prelates was ever more sincere, or more honest, in the maintenance of those opinions; and probably no man was more heartily desirous—err though he may in the application of the means—of promoting the best welfare of his fellow-creatures and fellow Christians.

About the person and the character of Mr. Keble there is a charm which strikes and fascinates at once. By the piety and poetry of his "Christian Year" he has established for himself a lasting reputation; but it is not upon the sweetness and excellence of his sacred songs that his fame alone is built,—as the biographer of the "judicious Hooker," he has added another fadeless wreath to his literary laurels. "The editing of Hooker," says the British Critic, "could have been scarcely committed to better hands than those of Keble,—the gentleman, the scholar, the man of feeling, the divine; one who in his 'Christian Year' has gained him a name that 'will not perish in the dust;' a man who lives sermons (to use the phrase of old Fuller) as well as preaches them; in a word, a man who, in those days of rebuke and blasphemy, of unsacramental thoughts, and unsaintlike disinclination to *hear the Church*, has lifted up a voice that dares give utterance to holy thoughts in uncompromising language *in the ears of the people that are upon the wall*."

Had Mr. Keble chosen to remain in the University there was probably no honor nor advantage in the power of his college to bestow, to which he might not have aspired; but he preferred residing with an aged father in the country, and devoting himself to the alleviation of his infirmities and declining years. As one, too, amongst thousands of instances in which the same Christian spirit is in the English clergy to be discerned, we find Mr. Keble amongst the late contributors to the church-building fund to the extent of 5000*l*.

From Alban Hall I proceeded to Queen's College, where it was my good fortune to meet with an old acquaintance, who contributed largely to the enjoyments I experienced in Oxford, and whose most kind attentions in accompanying me to the principal objects of curiosity, can never be obliterated from my mind. From Queen's we walked to the noble structure of Magdalen College, whose magnificent tower stands forth an object of pre-eminent attraction in this venerable city; and there I had also the gratification of meeting with the brother of an old and particular friend, by whose acquaintance the pleasure and gratification of this visit to Oxford was much increased. Unwilling at so late an hour of the day to trespass long upon the kindness of these friends, I proceeded to a solitary walk round this venerable and romantic city, and was content during the remainder of the evening with the comforts of the Star hotel.

On the following morning I called again, according to appointment, upon the principal of Alban Hall, and a very interesting and animated conversation arose upon the state of religious destitution in Canada, and upon the best means of providing for its alleviation. A lengthened discussion took place upon the expediency, under the peculiar circumstances of a new country, of establishing itinerant missionaries—a plan of which Dr. Whately expressed the most unqualified approbation. Until the circumstances of a country—were nearly his words—will justify the establishment of stated and better furnished receptacles of goods, they must be content with the supplies which are borne about by the pedlar; and why, he added, should not this custom which necessity has given rise to, be made applicable to spiritual matters? It will be pleasing to the Archbishop of Dublin to learn how extensively and successfully the plan which formed the subject of that morning's conversation has since been acted upon.

By the principal of Alban Hall I was introduced to Dr. McBride, the head of Magdalen Hall, who, with his excellent lady, are conspicuous for a benevolence which is directed by the best principles of our holy religion. Possessed of a handsome fortune, and having but one child, they make it a matter of conscience to be correspondently liberal in meliorating the sufferings of the poor, and in advancing the cause of the Redeemer's kingdom. Dr. McBride's name is always to be seen as a large contributor to every proper object and institution of charity; while his lady, amongst other evidences of devotion to the best of causes, supports a free school in Oxford at her own expense, and maintains it under her own personal and active superintendence.

From Alban Hall we went to the attractive shop of Mr. Parker the bookseller, where the eye rests upon the thousands of splendid bound volumes on the surrounding shelves, and where the tables are strewed with the abundance of those new publications which are constantly issuing from the London press.

With my friend of Queen's, I went next to visit Exeter College, where an introduction to the then Vice Chancellor insured the kind attentions of that estimable individual. From hence we went to the library of Queen's, which is on an elegant and extensive scale, comprising also a large collection of rare and beautiful manuscripts. Amongst others, I was shown a very magnificent manuscript copy of Horace, of considerable antiquity, and a beautiful illuminated Missal of Queen Mary of England. An inspection of a manuscript by a celebrated alchymist was very amusing, as, at the close of the volume, it portrayed a representation of the devil's handwriting, as said to have been seen in a vision by the alchymist in question! That this particular part of the book had excited a great deal of curiosity, was evident from the manner in which that page had been rubbed and worn.

We next paid a visit to the magnificent Chapel of Winchester, New College, a structure which fully deserves the celebrity it has attained, although despoiled of many of its attractions by the soldiers of Oliver Cromwell; who, with puritanic zeal, had destroyed many a beautiful edifice as well as overturned many a high moral structure! From this we proceeded to the theatre, where the prize poems are recited; entered and examined those magnificent receptacles of the literature of ages, the Bodleian and Radcliffe Libraries; and concluded the sight-seeing occupations of the morning with an inspection of the exquisitely-beautiful statue of Christ bearing his cross, which adorns the chapel of Magdalen College.

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